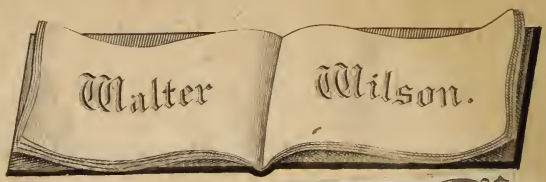

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Letter ..... March 15th 1855.
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Walter Wilson was a friend of C. Lamb's. See a letter to him, Lamb's Sketches &c. p. 96. am. Ed. 1848.
He wrote the Life of Daniel Defoe.

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N 122

THE HISTORY OF ANCIENT EGYPT.

THE

HISTORY

OF

ANCIENT EGYPT,

AS EXTANT IN THE

GREEK HISTORIANS, POETS, and Others:

TOGETHER WITH

THE STATE

OF THE

RELIGION, LAWS, ARTS, SCIENCES, AND GOVERNMENT:

FROM

The first Settlement under MIZRAIM, in the Year before CHRIST 2188,

TO

The final Subversion of the Empire by CAMBYSES.

Containing a Space of 1664 Years.

By GEORGE LAUGHTON, D. D.
of Richmond in Surry.

Ου γὰρ μισθὸν εἶναὶ σοῖ τῆς πράξεως, ἀλλὰ
Σύμβολον, τὴν τιμὴν, ἵνα ϗ διαμένῃ πολύν χρόνον.
PLUTARCH.

LONDON:
Printed for T. CADELL, in the Strand.
MDCCLXXIV.

TO

THE KING.

May it please Your MAJESTY,

THE singular pleasure I have enjoyed in tracing the early efforts of human genius, was attended with a desire to convey the same to others; but conscious of the refinement of the age, I dreaded to appear in the republic of letters, until looking up to the GREAT PERSONAGE by whom Arts and Sciences flourish in these dominions, I saw the

infant genius led on with tenderneſs, and the ſmiles of Your MAJESTY's protection expand the glowing faculties: animated by the goodneſs, and benevolence of the moſt illuſtrious Prince and accompliſhed Gentleman in *Europe*, I have ventured to produce the ruſtic hand of nature, and early improvements of mankind to the world.

To look back, GREAT SIRE, into the principles of the elegant productions of the preſent age, is no leſs replete with entertainment, than honour to human nature: we there ſee the ſtruggles

of reaſon, and find each dynaſty refine upon the others diſcoveries; aſperity of manners ſoftened, barbarians formed into civilized ſtates, and in a long ſeries of ages, ſoar to the grandeur and perfection of the *Britiſh* empire.

Theſe ſcenes, drawn forth under Your MAJESTY's auſpices, will receive dignity and importance; and Your MAJESTY's ſubjects, ſeeing the diſguſtful maxims and ſeverities of former days, will feel a pleaſing ſenſation of their own happineſs, and be ſtruck with admiration and reſpect for thoſe wiſe Laws and Inſtitutions, which are

calculated to promote the felicity, advantage and ſecurity of every individual in Your MAJESTY's realms.

I am,

May it pleaſe Your MAJESTY,

Your MAJESTY's

Moſt devoted,

Faithful Subject

and Servant,

RICHMOND,
March 10th, 1774.

George Laughton.

THE PREFACE.

TO trace back the operations of the human mind, and explore the principles of ideas and modes of thinking, opens at once the ſource of laws, government, arts, ſciences, and manners: each new diſcovery in ſo pleaſing a work, is an acquiſition of knowledge, and important to every one, who wiſhes to know the ſprings of his own moſt valuable endowments.

The

The hiſtory of kingdoms in different periods of time, and under improved regulations, preſents to ſucceeding ages, maxims found to be beneficial by experience, and directions to avoid ſuch meaſures, as have been pernicious, and deſtructive of union and order. The ancient Egyptians *claim attention and applauſe in this particular; their early exertions and ſtruggles to regulate their government, and humanize unpoliſhed nature, gained them the firſt general reputation for wiſdom, and cauſed foreigners to reſort to them for advice, inſtruction, learning and laws.*

The

The general hiſtory of this much admired people, which is the buſineſs of the following ſheets, is conducted in this method.

Having in an introductory diſcourſe, ſhewn the divine diſpenſation and intention of longevity immediately after the deluge, the diſperſion at Babel, *origin of languages, method of handing down events in various parts of the world, the ſpeculative branch of the* Egyptian *religion, ſource of the* Grecian *mythology, and errors in ancient chronology; I have introduced the hiſtory of ancient* Egypt, *with a geographical deſcription of its ſituation,*

tion, and ſhewn their gradual improvements, from their firſt ſettlement, in almoſt a ſtate of nature, under Mizraim, *accompliſhments in the reign of* Amoſis, *and from that period have interſperſed the ſtate of arts, ſciences, religion, laws, government, cuſtoms and manners, with all poſſible exactneſs, ſupported by the beſt authorities, and moſt approved chronology, that a unity of time, and coincidence of facts, may mutually illuſtrate each other, and diſplay in one view, the general ſyſtem of* Egypt.

The frequent depredations of the Ethiopians *and* Aſſyrians, *together with*

with the national foible of omitting to record, whatever events did not contribute to the honour and fame of the kingdom, have made wide chaſms in the regal hiſtory, and deprived us of abundant facts, which would have been particularly inſtructive, and pointed out the occaſion of various inſtitutions and productions of genius: for want of theſe records, authors have collected from the monuments, buildings, and publick works, the general ſtate of arts and ſciences in every dynaſty.

In the courſe of the hiſtory, I have produced the arguments uſed

to

to aſcertain the ſituation of Ophir, *and concluded the whole, with a recapitulatory diſſertation, in which are ſhewn the ill effects of particular laws, the excellence of others, and their juſt title to the honour of ſome geometrical and aſtronomical diſcoveries, which have been attributed to others.*

INTRO-

THE

INTRODUCTION.

IN the beautiful order of nature, every principle is uniformly productive of a certain end; powers are adapted to the ſphere of action, and abilities diſpenſed to accompliſh the divine will. When one man, and one woman, were formed to people the world, to proportion the ability, to the command, their lives were protracted to more than nine hundred years. Immediately after the deluge, when the three ſons of *Noah*, were to raiſe up a new offspring for the new world; *Shem* only of theſe patriarchs lived five hundred years. In the ſecond century, the age of man was much ſhortened, no one accompliſhed two hundred and forty

years, the world was then more populous; cities were built, ſocieties formed, and colonies planted in diſtant countries. As mankind became more numerous, longevity gradually decreaſed, until it deſcended, in the days of *Moſes*, to the preſent ſtandard of age, that juſt medium, in which life and death being nearly equal in their progreſs, the world neither feels a redundancy, or want of inhabitants.

When the families of *Shem*, *Ham*, and *Japheth* were increaſed, *Noah* divided the earth between them, and allotted to each the country he ſhould people and appropriate. To *Shem* he granted *Aſia*; to *Ham*, *Syria*, *Egypt* and *Africa*; to *Japheth*, *Europe*. We know very little of their proceedings, from the deluge to their aſſembling in the plains of *Sinar*, ninety-nine years after, to build the tower

of

of *Babel*, which produced an epocha memorable in antiquity.

To this time, all mankind ſpoke the ſame language, and kept up a general intercourſe; but now, the production of a variety of languages, looſened the ties of conſanguinity, gave birth to a ſeparation, and made it neceſſary for them to adhere to that diviſion, which ſpoke the ſame language with themſelves. This diſunion naturally producing ſeparate intereſts, each endeavoured to gain ſuperiority, countries and opulence, to render themſelves conſpicuous, and hand down to poſterity whatever they thought great, good and memorable.

The manner of communicating events to after ages, has been either by engraving on ſtone or metal, in ſongs, by tying knots of different coloured wool, which

have ſerved inſtead of characters amongſt the people of *Peru* and *Chili*, or by hieroglyphics uſed by the ancient *Egyptians* and *Chineſe*, or by letters, the moſt modern, and by far the moſt correct and expeditious method.

Crinitus ſays, that *Moſes* invented the *Hebrew* type, *Abraham* the *Syriac* and *Chaldee*, the *Phœnicians* the *Attic*, which *Cadmus* brought into *Greece*, and the *Pelaſgians* afterwards into *Italy*, *Nicoſtrata* the *Latin*, *Iſis* the *Egyptian*, and *Uulfilas* the *Gothic*. By this account the *Hebrew* type invented by *Moſes*, is not ſo old as the *Syriac* or *Chaldee*: nor does it appear that the *Hebrew* language is older than the *Syriac* or *Chaldee*.

Until the building of the tower of *Babel*, it is allowed by *Jews*, *Chriſtians*, and *Mahometans*, that one language prevailed

vailed over all the earth: how the confuſion was effected, has been a matter of ſpeculation: ſome have thought that the Almighty inſpired the builders of that tower, with new words; and others conjectured that the confuſion aroſe from their forgetting the uſual application of the words, and naming one thing for another, though all indifferently ſpoke the original tongue.

The *Hebrew* now ſpoken, as well as the *Arabic* and *Chaldee*, are generally ſuppoſed to be dialects of the language ſpoken by *Adam*, which is loſt. The *Hebrew* cannot be intitled to the high diſtinction, ſo vainly contended for, of being the language taught of God: it is far inferior to other languages in elegance, copiouſneſs, and clearneſs, and is ſo exceedingly dry, that the *Hebrews* want words to expreſs the moſt common things,

and are obliged to uſe the ſame periods continually, for want of expreſſions to vary the phraſe. The *Arabic* is greatly ſuperior to it, the *Greek* is vaſtly more elegant and harmonious, and modern languages are more abundant in beauty, fertility of words, and modes of conveying ideas.

The loſs of original language was not ſo injurious a misfortune, as the confuſion of ideas, and want of recollection, which afflicted the emigrants from *Babel*. The arts which were known prior to that event, were almoſt obliterated, and the traditions ſo recently received from *Noah*, were confined to a ſmall number. The labour requiſite to collect their food, engaged all their attention, and requiring but few ideas, reduced the mind to an infancy of intelligence.

The

The knowledge of a Supreme Being, interwoven in the ſoul, was never to be eraſed, and the attributes taught by nature were always diſcerned; but the mind, too debaſed to ſee them with perſpicuity, received and expreſſed them according to its fallacious conceptions, repreſenting the incommunicable attributes, as ſubordinate divinities preſiding over the different elements, and ſuperintending the paſſions and affections of men. Theſe notions generally prevailed in the heathen world, particularly amongſt the *Egyptians*, who from a veneration for things ſacred, confined the ſtudy of theology to the kings and prieſts, and to conceal them from prophane eyes, repreſented them in hieroglyphics, a character they ſolely underſtood, which not only denoted, but in ſome meaſure expreſſed the thing. A cuſtom which drew on them the calumny of worſhipping the figures themſelves:

a reproach, one would think it impoſſible for the moſt ſuperficial obſerver to have thrown on them. Is it not incredible that a people of the firſt intelligence then in the world, could originally (however they fell afterwards) pay divine honours to reptiles, inſects, onions, goats, ſheep, crocodiles, and cats, merely as ſuch? when they were ſo famed for wiſdom and ſcience, that it was a diſtinction and mark of eminence to be verſed in the learning of the *Egyptians*.

To whatever abject ſtate human nature ſunk, we certainly diſcover great imprudence in looking for it particularly, amongſt a people juſtly admired for their early advances in knowledge.

On the other ſide, it would be equally wrong to compliment their hieroglyphics with comprehending the ſublime doc-

trines

trines of chriſtianity, or ſuppoſe that they poſſeſſed the principles of religion, in as great purity as the *Jews*.

Theſe extremes are erroneous; their knowledge tranſcended the former abject ſtate, but did not extend to the latter excellence.

[a] Euſebius has handed down to us the definition the ancients gave of the Deity. "They thought him to be incor-
"ruptible, eternal, ſelf-exiſtent, without
"parts, likeneſs or equal; the author of
"all goodneſs, the wiſeſt and moſt per-
"fect of all excellent beings; the father
"of juſtice, and good laws, omniſcient,
"omnipotent, and the creator of na-
"ture."

[a] Præp. Evan. lib. 1, p. 42.

[b] They

[b] They never applied the appellation of God, to any material or ſenſible ſubſtance, and believed that the great Creator conducted terreſtrial affairs by numerous ſubordinate miniſters, who acted in every part of the univerſe, thinking that it would be derogatory to the divine honour to ſuppoſe fewer ſpiritual intelligences, than there were material objects.

They imagined that ſpiritual beings exiſted originally only in heaven, pure and undiſturbed; that ſome of them indolently enjoying their felicity without that active excellence which is eſſential to ſublime truth; and not following the Supreme Being in his diſpenſations of goodneſs, contracted an heavineſs, and burſting through the pure confines of heaven, fell to the earth, and there inha-

[b] Laertius de Pythag. Cicero de leg. lib. 2d, p. 1197.

bited

bited bodies ſuitable to their diſpoſitions, the leſs depraved, delighted in contemplation and philoſophy, the ſubordinate to them engaged in laborious employments, and the moſt impure became tyrants, and bad princes: death putting an end to this ſtate of probation, arranged them in different ranks, according to their late virtuous, or vicious conduct, degrading them to ſlaves or evil demons, or exalting them to heroes and gods.

Beſides the ſpirits who were degraded from cœleſtial habitations, and again recovered ſome degree of divine rank, the *Egyptians* thought that the ſouls of men became demons after their ſeparation from the body, "[c] wandering ſpirits clothed "in fineſt air;" and were good or bad according to the habits they had con-

[c] Heſiod.

tracted

tracted in the body; [d] the good our guardians walking here amongſt us [e]. "Wicked demons were puniſhed by the "deity for their evil actions, until they "were purified, and were then admitted "to the order of good demons. [f] Not "that the ſoul in this ſeparate ſtate "was ſuppoſed to poſſeſs any faculty or "power, it did not enjoy before it left "the body; but as the ſun intercepted "by a cloud, ſeems to loſe its ſplendor, "though in reality it is not at all dimi-"niſhed, ſo the ſoul acquired no new "ability when diſrobed of the body, "though it had been reſtrained from "exerting its powers, by the interven-"tion of material ſubſtance; and retain-"ing the ſame affections, conſtantly "protected its former aſſociates from "impending danger, and imperceptibly "guided them in the paths of virtue."

[d] Heſiod. [e] Empedocles. [f] Plutarch.

This

This doctrine of genii, or good and evil demons, was carried from *Egypt* by *Pythagoras*, *Plato*, *Xenocrates*, and others, into *Greece*, and there multiplied into that numerous offspring now seen in their mythology.

It will be sufficient here, to particularize the origin of a few of the *Grecian* divinities and ceremonies, to prove the source of their mythology. An extensive disquisition would lead me from my design.

The fable of the *Grecian Bacchus*, is borrowed from the history of *Moses*.

[g] The *Greeks* inform us, that *Bacchus* was laid on the waters in a basket of oziers, soon after his birth, had two mothers; that he was called *Bicornis*, double

[g] Eurip. in Bacch.

horned, that he was carried to mount *Niſa*, and afterwards commanded an army of men and women.

This is almoſt literally the account of *Moſes*; he was expoſed on the *Nile*, in a baſket of ruſhes, had two mothers, *Jochabel* his natural mother, and *Thermutis* princeſs of *Egypt*, by whom he was adopted. He afterwards conducted an army of the *Iſraelites*, men, women, and children, and when he deſcended from mount *Sina*, (which by tranſpoſing the letters, becomes *Niſa*) the rays of glory which darted from his forehead, appeared like two horns. And *Orpheus* writing of *Bacchus*, calls him Μοσην *Moſes*, Θεσμαφορον a lawgiver, and attributes to him, Διπλακα δεσμον, the two tables.

Vulcan means *Tubal Cain*, who firſt wrought iron. *Janus* with two faces al-

ludes

ludes to *Noah*, who ſaw the firſt, and latter world. *Jupiter Hammon*, who had a temple in the deſerts of *Lybia*, and received divine honours, was *Ham*, the ſon of *Noah*, to whom *Lybia* was granted in the diviſion of the earth by his father. The chaos of the poets is evidently borrowed from the book of *Geneſis*, and the golden age from the happy ſtate of our firſt parents. The garden of the *Heſperides*, the golden apples, and the dragon which guarded them, with *Pandora*'s fatal curioſity; are evidently the garden of *Eden*, the tree of life, the ſerpent which beguiled *Eve*, and the evils conſequent on *Eve*'s diſobedience. The fabulous war of the giants againſt the gods, and the mountains they piled up to aſſault heaven, aroſe from that ambitious attempt to build the tower of *Babel*. *Lot*'s wife turned into a pillar of ſalt, furniſhed them with the fable of *Niobe* changed

changed into marble. *Adonis* is derived from the *Hebrew Adonai*, signifying Lord; *Jove* from *Jehovah*.

[h] The ceremonies used by the *Egyptians* in the worship of *Osiris*, were carried by *Orpheus* into *Greece*, and there displayed under the title of the orgies of *Bacchus*; and those of *Isis* were used in the worship of *Ceres*. It is generally thought, that *Homer* received his first ideas of hell, and the *Elysian* fields, from the *Egyptian* sepulchres, and manner of burying their dead, which he has painted with great sublimity and beauty in the Odyssey; and many others have collected from them the matter which adorned with *Grecian* elegance, has not a little contributed to the reputation of that distinguished people. To return:

[h] Diodorus, lib. 2.

The

The *Egyptian* religion muſt be conſidered, as the effect of their endeavours to inveſtigate ideas of the divinity on natural principles; theſe led them to venerate and adore the excellence of the deity, but the expreſſion of that veneration, depending on themſelves, was groſs and impure, obſcene and depraved, repreſenting the pureſt of their theological tenets, by terreſtrial ſymbols, and ſome of theſe even of the vileſt ſpecies. When even the moſt grand, and excellent in themſelves, will ſcarcely be found to promote virtue, or impreſs refined ideas on the mind. Material repreſentations are inferior to the mental nature, and cannot refine what is purer than itſelf. Mean ſymbols ſtir up mean ideas, and debaſe, rather than expand the heart, as we find in the *Egyptians*, who were fraudulent and hypocritical, lazy, vain and cowardly, puffed up with a ri-

diculous opinion of their own wiſdom, fooliſhly deſpiſing nations they knew nothing of, [i] recording only ſuch tranſactions as were honourable, and carried away by a deſire of appearing of the greateſt antiquity, worked up their chronological records, to a non-exiſtent time.

The beſt chronologers, and hiſtorians have attributed their enormous account of events to vanity, and indeed their opinion ſeems too well eſtabliſhed to admit of controverſy: yet ſome endeavour to ſoften ſo ſevere a cenſure, by ſhewing the poſſibility of its being the reſult of error, rather than of deſign. [k] In very early ages, ſays *Diodorus*, the *Egyptians* knew only lunar years, and therefore it was not impoſſible for ſome to live twelve hundred years, but in proceſs

[i] Scaliger and Uſher. [k] Diodorus, lib. 1.

of

of time, having obſerved the ſolar revolution, they extended the year to that period, and inſerting the ſolar year in their chronological records, in ſucceſſion to the lunar account, without making allowance for the difference of time, ſwelled their chronology to ſuch a height, as to give account of eclipſes earlier than the creation.

Theſe errors have rendered the *Egyptian* hiſtory ſo exceedingly irregular and uncertain, that no hiſtorian has been able to write it with accuracy. The events prior to *Pſammitichus*, all ſuffer from this national foible, and however true in themſelves, are liable to ſuſpicion and diſcredit: the means they took to build up their glory, brought ruin upon it, and thoſe actions, which would have done the greateſt honour to their nation, were

ſwallowed up in the malignity of their fabulous narratives.

The chronology of theſe ages, cannot be ſuppoſed to have all deſirable accuracy, their ſuperficial acquaintance with the ſciences neceſſary to it, rendered it impoſſible. The *Grecians* who built on *Egyptian* knowledge, and had all the advantages which the *Egyptians* laboured for, more than fourteen hundred years, did not conduct their records with an exactneſs to be relied on, until the firſt olympiad, ſeven hundred and ſeventy-ſix years before Chriſt, twenty-four years before the foundation of *Rome*.

The *Chineſe*, whom a celebrated writer is pleaſed to imagine of greater antiquity, than *Moſes*'s account of the creation, pretend themſelves to no hiſtory higher than

than the reign of *Fohi*, [l] who was cotemporary with *Noah*, and allow [m] that the moſt ancient obſervations, they made in aſtronomy, were on two fixed ſtars, one in the winter ſolſtice, the other in the vernal equinox, in the reign of *Yao*. " [n] In the year two hundred and forty-ſix " before Chriſt, their books of hiſtory, " their claſſical books, (whatever thoſe " mean) and their books of aſtronomy, " were burned by order of the emperor " *Tſin-chi-hoang*: [o] as by this means the " ſcience of aſtronomy was brought into " diſrepute, we cannot be ſurprized, that " from the time of *Tſin-chi-hoang*, as the " jeſuits themſelves obſerve, there were " among the *Chineſe* neither ſkilful aſtro- " nomers, nor books of aſtronomy, nor

[l] Shuckford's Connection, Vol. I. p. 29, and 102.

[m] Biancini hiſt. uni. chap. xvii. Sic. dec. 1. p. 1. lib. 8.

[n] Coſtard's Hiſt. of Aſtro. p. 33.

[o] Ut ſupra, p. 34.

" any known method, and that all that " remained were only confuſed traditi- " ons, catalogues of ſtars and conſtella- " tions, and fragments of books that had " lain concealed." Two hundred years ſince, aſtronomy was ſo little improved in *China*, that they could not calculate an eclipſe of the ſun; when father *Adam Scaal* arrived at *Pekin*, he ſo fully convinced them, that their rules of the motions of heavenly bodies were all falſe, that they received the Tychonic ſyſtem, and ſubmitted their board of aſtronomy to the direction of the *Jeſuits*.

The inſtability of ſublunary things, has always had a malign effect on the productions of genius: moderns as well as ancients lament the remoras, which have impeded their improvements, and reſtrained them from urbanity and refinement: the caprice of kings, national pride,

pride, internal faction, war, the ſubverſion of government, or weak politicks, have in every kingdom and ſtate, retarded the growth of ſcience, and involved events in doubt and uncertainty.

Beſides theſe accidental obſtacles, which particularly affected the ancient *Egyptians*, it is to be obſerved, that many ſciences are not naturally within the ſcope of human genius. Arts and ſciences are brought to perfection by collateral aids, mechanic improvements have opened beauties in ſcience, which were before inconceivable; and events, which lay unnoticed, and obſcure, from inability to diſplay them, as literature advanced, were delineated and drawn forth to obſervation. The manners of mankind have improved, with their learning and intelligence. It would therefore be inadequate to form our ideas of ancient *Egypt*,

from the preſent ſtate of things. Their early attention to order, and whatever was beneficial to ſociety, produced many cuſtoms and wiſe inſtitutions, which diſtinguiſhed them from their cotemporaries; yet there was an alloy of barbariſm in their character, coarſe and diſguſtful.

The ſame ſtile was obſerved in their works, as in their manners; their obeliſks, temples, porticoes, and pyramids, diſcover great ſtrength of genius, without any of that delicacy and juſtneſs of method, which incites in the beholder pleaſure and admiration.

THE

THE HISTORY OF ANCIENT EGYPT.

EGYPT is ſituated on the continent of *Africa*, between twenty-one and thirty-one degrees of northern latitude, and forty-five and fifty-one degrees, of eaſtern longitude from the meridian of *Fero*. [p] The firſt people we find ſettled in this country, were thoſe emigrants from *Babel*, who had choſen *Mizraim* the ſon of *Ham*, for their conductor. He was induced to make a ſettlement there, we may rationally ſuppoſe, from its

[p] Anno. A. C. 2188.

fertility,

fertility, and naturally producing ſuch fruits as were wholeſome and good for food; but theſe being liable to ſcarcity, and the acquiſition of them attended with great labour, naturally led them to propagate ſuch ſelected fruits, as they found moſt nutritious and agreeable to the body. The natural effect of which was, that they eſtabliſhed themſelves in particular diſtricts, to take care of, and protect what they had cultivated.

Having ſecured ſuſtenance for their bodies, and averted the danger of ſcarcity and want, they endeavoured to make their being comfortable; built houſes to protect themſelves from the intenſe heat of the ſun, and malignity of nocturnal dew, as near to each others as they could conveniently, to give and receive requiſite aſſiſtance, which gradually grew into villages,

lages, towns, cities, and at length expanded into a mighty empire.

Their attention to the proper ſeaſons for cultivating the lands, ſowing the ſeed and reaping the corn, muſt have been aſcertained by the revolution of the heavenly bodies, and obſervations which gradually became a ſcience, whilſt a deſire of executing the different branches of agriculture, and building with more facility, eaſe, and perfection, ſtirred up their genius to invent various inſtruments, and tools; and their aſſembling in towns and cities, made laws indiſpenſibly neceſſary to regulate and ſupport ſociety.

The exact time when the government became ſyſtematical, we are not acquainted with: during the ſpace of four hundred and ſixty-four years, from *Mizraim*

to

to *Amoſis*, there is a chaſm in the hiſtory, the regal ſucceſſion is not continued, the growth of many inſtitutions, which modelled the ſtate, and the periods, when particular arts were invented, are totally loſt, ſo that there is no poſſibility of writing of this interval with truth and accuracy; and we ſee a people, but now, in almoſt a ſtate of nature, cultivating the ground to ſupport themſelves in being, at once break out in power and grandeur, their country not only ſettled, fertilized, and populous, but a flouriſhing and well-regulated kingdom, able to maintain its own inhabitants, and aid the neighbouring ſtates. *Moſes* ſays, that when *Abraham* came into *Egypt*, immediately after God made the covenant with him, on the fifteenth day of the month *Abib*, or *Wedneſday* the fourth of *May*, in the year before Chriſt, one thouſand nine hundred and twenty-

one,

one, the monarch was powerful and magnificent, generous and liberal; and preſented *Abraham* [q] with ſheep and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes and camels. Henceforward, the ſacred hiſtorian, from whoſe pen only, events of this antiquity could have been received, is ſilent for near two hundred years, when we find *Amoſis* on the throne.

AMOSIS.

A. C.

1724.

EGYPT, anciently divided into three parts, the *Delta*, *Heptanomis*, and the *Thebais*, was, before *Amoſis* aſcended the throne, ſubdivided into various

[q] Gen. xii. 16.

kingdoms:

kingdoms: the *Delta*, ſo called from its reſemblance to the *Greek* letter of that name, is formed by the river *Nile*, which riſing in *Ethiopia* paſſes through *Egypt*; and empties itſelf by ſeven channels, into the *Mediterranean* ſea. About two leagues north of *Memphis*, the *Nile* divides itſelf into two branches, one inclining to the eaſt, the other to the weſt, which with the *Mediterranean* ſhore, include the *Delta*, a triangular tract of land, extending ſeventy-five miles from the diviſion of the *Nile*, to the *Mediterranean* ſea, and one hundred and thirty-five miles from the *Canopian*, to the *Peluſinian* mouth of the *Nile*.

This diſtrict was in all probability cultivated ſooner than the other parts of *Egypt*; it preſented itſelf immediately to the view of the people croſſing the ſtraits of *Suez*, in their journey from *Babel*,

bel, and being of a luxuriant ſoil, and enriched by a variety of beautiful ſtreams, which every where diffuſed from the *Nile*, temperate the intenſe heat of the climate, produce a delightful verdure in the adjacent fields, and was accommodated by nature to the wants of a colony; a conjecture this, ſtrongly ſupported, by the populouſneſs, and numerous large cities built in the *Delta*, in the earlieſt ages.

At the angle where the *Nile* divides itſelf, ſtood the city *Carcaſura*; about twenty miles below on the eaſtern branch, was the city *Buſiris*, where the eaſtern throwing off a ſmall arm, to the weſtern branch, incloſes a province of a triangular ſhape, called *Buſiris* from its capital. From *Buſiris*, the eaſtern, or *Buſirian* channel continues a northerly courſe, about three leagues, and throws off a

ſtream called the *Bubaſtian*, which running north-eaſt to the city *Bubaſtis*, empties itſelf into the *Mediterranean* ſea, at the city *Peluſium*, the beſt fortified, and moſt eaſtern city of the *Delta*. About three leagues below the entrance of the channel of *Bubaſtis*, commences the channel of *Tanis*, which having watered the ancient kingdom of *Tanis*, empties itſelf into the *Mediterranean* ſea. At the conjunction of the arm, which croſſes from *Buſiris*, with the weſtern branch of the *Nile*, ſtood the city *Naucratis*, the only port to which the ancient *Egyptians* permitted ſtrangers to come, it was in the kingdom of *Sais*, the centre of the *Delta*; the capital *Sais*, long the reſidence of many powerful kings, was adorned with magnificent palaces and temples. About three leagues below *Naucratis*, was *Andropolis*, where the weſtern branch of the *Nile* dividing, one part takes its courſe

to the north-weſt, the other to the north, the latter of which diſtinguiſhed by the name of the *Hermopolitan* channel empties itſelf at the city *Raſchid* into the *Mediterranean* ſea: between this and the eaſtern branch, about ſeven leagues north of *Sais*, was the city *Cynopolis*, through which a ſtream paſſing from the eaſtern branch of the *Nile*, diſembogued itſelf into the great lake *Buteus* adjoining to the ſea: between the grand diviſion of the weſtern branch of the *Nile*, lies the diſtrict of *Butos*, a province beautifully interſected by rivulets, which either empty themſelves into a lake by the city *Butos*, in the centre of the province, or uniting again with the main ſtream, flow together into the *Mediterranean* ſea, by the city *Canobus*, excepting one ſmall ſtream, which taking its courſe due weſt, joins its waters with thoſe of the lake *Maro*, and from thence is diſcharged into the *Mediterranean* ſea.

The *Delta* is by far the moſt plentiful and healthy part of *Egypt*; the deep ſoil fertilized by the various ſtreams and rivulets, which regularly feed the lands, and the annual inundation of the *Nile*, produces in vaſt abundance. The huſbandman has but little trouble in laying his corn in the ground, or difficulty in ſupplying his flocks with provender; the light manure left by the inundation is opened with the greateſt facility, and the waters ſcarcely recover their uſual channels before the fields are overſpread with the richeſt paſturage, which the liberal hand of nature has given this country even in the depth of winter: in the months of *January* and *February*, when every blaſt of air loaded with the fragrance of the orange, lemon, and other bloſſoms, delights the ſenſes, the country is like the moſt verdant plain enamelled with flowers, and the fields crouded

crouded with flocks and herds, afford to the eye a charming landſcape, terminated by a moſt pure horizon, nature ſeeming to withdraw her bounty from other regions at this ſeaſon, to enrich and adorn this luxuriant clime.

The *Heptanomis* bore a very different appearance, excepting within the environs of *Memphis:* as far as the *Nile* overflowed, it wore the face of the *Delta*, where it did not, the deep ſands rendered the country totally unfruitful; yet ſuch were the numbers of the inhabitants in this diſtrict, though much inferior to thoſe in the *Delta*, that the inhoſpitality did not impede their building many large cities in theſe barren ſands, nor diſcourage them from attempting to ſuperſede the defects of nature by induſtry and art, amidſt a climate that was, and is at this time exceedingly unhealthy, which mo-

dern travellers have attributed to the violent heat of the country, and the water left in low places after the inundation of the *Nile*, which putrefying fills the air with peſtilential particles, and ſweeps off vaſt numbers of people. *Sands* and *Vanſlebius* ſay, that though five hundred die in a day at *Grand Cairo*, of the plague, before the overflowing of the *Nile*, yet the day after, there does not one die of it, the air being impregnated with a volatile alkali, which evaporates from the nitre pits, then full of water, and is thus produced: [r] "Conſidering it rains little or no-
" thing comparatively to the great heats
" in *Egypt*, and that the lakes there are
" only once a year furniſhed with freſh
" water, from the overflowing of the
" *Nile*; alſo that vaſt tracts of land there
" and all over *Aſia*, are naturally covered

[r] Dr. Liſter Phil. Tranſ. Abr. Vol. II. p. 529.

" with

" with foſſile ſalt; again, that thoſe lakes " are furniſhed with vaſt animals, as croco- " diles, hippopotami, and without doubt, " with a great variety of leſſer vermine: " theſe things I ſay conſidered, it is eaſy " to think, that in a year's time, moſt " of the water of thoſe lakes has paſſed " through the bodies of thoſe animals, " and conſequently is become urinous, " or ſalino urinous, as is the nature of " fictitious ſal armoniac." Vaſt quantities of which are found in many parts of *Nitrian* deſart, particularly near the town of *Nitria*, where there is a lake called *Latron*, about thirty miles north-weſt from the pyramids; " from the bottom " of which," [s] the learned Dr. *Huntington* ſays, " the nitre called *natron* ariſes " to the top, and is there condenſed in-

[s] Phil. Tranſ. Abr. Vol. II. p. 527.

" to a ſubſtance, by the heat of the " ſun."

The *Egyptians* exerted all their powers to free the land from ſtagnated water by levelling the ground, and filling up cavities; but a total cure was not to be effected, the lakes were not only too extenſive to be filled, but neceſſary to ſupply thoſe with water, who lived diſtant from the *Nile*, whilſt it continued pure, and to water the lands, when the annual inundation was not ſufficiently plentiful.

They made gardens in and about their cities, and planted in them [t] cucumbers, melons, leeks, onions and garlick, the [u] fig-tree, vine and pomegranate, which in however ſimple a ſtate, muſt have added great beauty to the country and cities,

[t] Numb. xi. 5. [u] Numb. xx. 5.

and

and not only have contributed to the ſalubrioufneſs of them, by opening a free circulation of air, but have been pleaſing retirements, to enjoy the evening breeze or ſocial converſation: there were none of the ſuperb pavilions, grottos, or elegant receſſes, which decorate the gardens of the opulent in this age; the graſſy bank, or craggy ſtone, overſhadowed by the vine or fig-tree, ſupplied all the uſe of the moſt magnificent accommodations, and ſpread a canopy adorned with the rich productions of nature, more elegant and ornamental than the fineſt imitations of art,

Memphis, the capital of the *Heptanomis*, and at this time the royal reſidence, had, we muſt naturally ſuppoſe, all the attention paid to it, that the genius of the age could admit of, both with reſpect to conveniency and decoration. It was

founded by *Ucherus* in the moſt judicious ſituation, adjoining to the *Nile*, and ſurrounded by a bank within a ſpacious trench filled with running water; its ſtreets were ſpacious, and almoſt innumerable, but certainly the houſes had none of that elegance, which ſome writers have thought proper to deſcribe, if we may collect an idea of them, from the ſtile of their temples and palaces, which were numerous, but totally devoid of genius and beauty, taſte or deſign; they ſeemed calculated rather to ſurprize the beholder, than to impreſs an idea of grandeur and magnificence. [w] Large ſtones reaching from wall to wall anſwered the double uſe of beams and roof, [x] which, if they extended to any conſiderable length were ſupported by rude maſſy columns.

[w] Strabo, lib. 17, p. 1159. [x] Greaves, p. 16.

The

The pyramids now extant, in the plain adjoining to the ſpot where *Memphis* ſtood, are in the ſame ſtile, and ſhew their proficiency in architecture; there are many of theſe enormous ſtructures diſperſed through the plain, but three only diſtinguiſhed by their ſize, have uſually been attended to by travellers, as the others afford no variety, and will be deſcribed by the obſervations on the ſecond and third.

The firſt pyramid has a ſquare baſe, each ſide of which is ſix hundred and ſixty feet, and conſequently it is two thouſand ſix hundred and forty feet in circumference. Its perpendicular height is near five hundred feet: at the top is a platform, about ſixteen or ſeventeen feet ſquare, though it appears from the bottom to terminate in a point. At one of the angles between the north and the

eaſt

eaſt (each ſide of the pyramid anſwering to one of the cardinal points) about the middle of the pyramid, is a ſquare chamber: the gate of the pyramid is at the ſixteenth ſtair, to which you aſcend by a little hill, probably formed by the ſand blown from the deſert; the ſtone that lies acroſs the gate, is eleven paces in length, and near eight in breadth; the entrance is three feet and three inches ſquare, which gradually bending and deſcending ſeventy-ſix feet and five inches, riſes with the ſame degree of breadth and inclination, by which you are led to two paſſages, the one low and horizontal, the other high and bending as at firſt. At the entrance of the former, is a pit, through which probably they let down the dead bodies, into caverns under the pyramid; beyond, it leads to an adjoining chamber: the other paſſage, which is ſix feet and four inches in breadth, aſcends

an

an hundred and ſixty-two feet, having benches on either ſide, two feet and an half high, to reſt and ſupport perſons going up; at the end of it, you enter an hall, thirty-two feet long, nineteen high, and ſixteen broad, with a flat roof compoſed of nine ſtones, each of which is ſixteen feet long, and four broad: at the end of the hall ſtands an empty tomb of a kind of porphry, which when ſtruck, ſounds like a bell, prepared (as they ſay) for the *Pharoah*, who was drowned in the *Red Sea*.

The paſſage to the ſecond pyramid is cloſed, and there is nothing to be ſeen but the plain ſuperficies; its form is quadrangular; each ſide is ſix hundred and thirty-one feet, in the ſame poſition with the firſt.

The third pyramid is likewiſe cloſed, and the facing, which was of the ſame kind

kind of porphry as *Pharoah*'s tomb, is tumbled down, and part of it lies at the foot of the pyramid: and indeed it is generally conjectured that the largeſt pyramid was originally faced with the ſame materials, but there are no traces of them remaining.

At a ſmall diſtance from theſe pyramids is a vaſt ſtatue; the ſands have covered the body, and left the head only viſible, the dimenſions of which (ſuppoſing a due proportion is obſerved in the ſeveral parts of the body) will point out the enormous ſize of the ſtatue:[y] "it "is thirty-five feet in circumfe- "rence, twenty-ſix high, and fifteen "from the chin to the ear. [z] *Diodorus* "ſays, that the *Egyptians* divided their "ſtatues into twenty-one parts and a

[y] Maillet, p. 221. [z] Diodorus, lib. 1.

quarter,

" quarter, and the workmen having ſha-
" ped them at their ſeveral houſes, united
" them with the greateſt exactneſs;" probably by firſt forming a model of clay, and then cutting it into ſeveral parts, as ſculptors do at this time. Statues of a natural ſize, and ſmall obeliſks, were made, in all probability, of one ſtone, and wrought by one man, as they had machines capable of moving and elevating them; but to raiſe a ſtatue on its baſis, of ſuch vaſt bulk as this figure (ſaid to be a ſphinx) is, required ſuch mechanic powers, as renders it incredible that it is formed of one diſtinct and intire ſtone, and induces me to think, that it was either compoſed of various pieces, or (as others, with no ſmall appearance of probability, have ſuppoſed) cut out of, and never ſeparated from, the rock.

What

What could have been the motive for building ſuch huge ſtructures as the pyramids, which have neither ornament or variety of architecture, has been the conſideration of various authors. Some have thought that they were intended for gnomons upon a larger ſcale. And others, that they were built by *Joſeph*, to receive the corn he laid up, to provide for the ſcarcity he foreſaw; and ſupport their opinion by remarking, that one of them is called by the *Egyptians*, *Haram Juſef*. It ſeems very improbable that he ſhould erect theſe enormous piles of vaſt ſtones to make granaries; they are by no means accommodated to ſuch a uſe, nor could have been built by him, in time to receive the corn; he was advanced to the favour of *Pharoah* in the firſt of the ſeven years of plenty, which were immediately ſucceeded by the ſeven years of famine.

Ariſtotle

Ariſtotle ſays, that the kings who built them, were induced to enter upon ſo arduous a work, from tyrannical principles, that by keeping their ſubjects in conſtant labour and poverty, they might govern with deſpotic power.

Others think that they were intended for no particular uſe, and are only monuments of vanity.

Diodorus is of opinion, that the internal parts of them were deſigned for royal burying places; and indeed a little inſight into the *Egyptian* character, and way of thinking, will induce us to concur with his ſentiments; and it is very probable, that the outſide was calculated for aſtronomical obſervations, as their height enabled them to meaſure the variation of the ſhadow with accuracy, and their ſides are found to be true meridian lines.

The *Egyptians* thought that the ſoul could not be ſeparated from the body, ſo long as it continued intire, and therefore took every precaution to keep it from a ſtate of putrefaction, at a vaſt expence embalmed the bodies, and incloſed them in tombs impenetrable by external matter and violence,[a] calling them their eternal abodes. And as *Egypt* is every year laid under water by the overflowing of the *Nile*, which would be very detrimental to the bodies, they built on a rock, in too elevated a ſituation to be affected by the water, in which they ſunk caverns, and there depoſited the bodies with the utmoſt ſecrecy.

From theſe facts we evidently diſcern that the chief motives for erecting the pyramids, were to aſcertain to the kings,

[a] Diodorus, lib. 1.

if

if poſſible an eternal duration, and to accompliſh that deſign, they uſed every means human ability could dictate, to guard againſt every natural property, or contingency, which might injure the bodies, and cauſe them to decay: with this view, they incloſed them in buildings of great ſtrength and ſolidity, founded them on rocks, and built them in a pyramidal form [b], as beſt adapted to reſiſt the force of time. And yet, not ſatisfied with theſe precautions, they drained every ſource of genius, in contrivances to [c] conceal the place, where the bodies were depoſited [d], which is demonſtrated by the internal conſtruction of the firſt pyramid.

An hundred thouſand men, who were relieved every three months by the ſame

[b] Herodotus, lib. 3. [c] Diodorus, lib. 1.
[d] Pietro della Vallego, Lett. 1. p. 235. Maillet.

number, were employed ten years in preparing the ſtone for, and twenty years in building the firſt pyramid; a burthen, according to "[c] *Joſephus*, inflicted on the *Iſraelites*, whoſe maintenance during the work in onions and herbs, the only ſuſtenance they were allowed, amounted to ſixteen hundred *Attic* talents*, three hundred thouſand pounds ſterling.

The genius of improvement was not confined to the royal city *Memphis* or its neighbourhood, it branched out on both ſides of the *Nile*, and filled the plain with cities, flocks and corn; every part was diſpoſed to reward the hand of induſtry, and advance the opulence, grandeur and power of the kingdom. *Diodorus* (including the *Thebais*, of which I will write

[c] Jud. Antiq. lib. 2. cap. 5.

* Note, an Attic talent is 187 l. 10s.

in

in the reign of *Armais*) says there were not fewer than eighteen hundred cities and towns in ancient *Egypt*; the remembrance of a very few of them, has outlived the ruins of time. South of *Memphis*, was *Nilopolis*, not far from the lake *Meris*, on the western side of which was the famous labyrinth, that furnished *Dedalus* with the plan of the labyrinth he afterwards built at *Crete*; beyond, were the stables mentioned by *Diadorus*, which, if they were intended, as he supposes they were, for the accommodation of cavalry, could not have been built prior to *Sesostris*, who first introduced cavalry into the *Egyptian* armies. Above the royal stables were *Cæne* and *Cynopolis* both on the *Nile*, near the most northern extremity of *Joseph*'s canal, which extends from thence, to the southern boundary of the *Heptanomis*. On the eastern side of the *Nile*, south of *Memphis*, were *Schenus-*

Mandras, *Aphroditopolis*, *Thimonepſi* and *Hipponon:* whatever cities there were at any conſiderable diſtance from the *Nile*, they are intirely loſt; and even thoſe which are recorded, having moſt of them Greek nãmes, appear to be of later days than the reign of *Amoſis*. However, it is generally thought that the *Delta* and *Heptanomis* were very populous, cultivated, and replete with cities, within the four hundred and ſixty-four years preceding *Amoſis*; but the *Thebais* was not inhabited until the eighteenth year of that monarch, when, *Joſeph* his prime miniſter having brought down his father *Jacob*, and other relations from the land of *Canaan*, ſettled them in the *Thebais*, or as the *Hebrews* called it, [f] the land of *Rameſes*, at a diſtance from the *Egyptians*, whoſe religious principles would not permit them to aſſociate with ſhepherds.

[f] Gen. xlvii. 11.

OF

OF THE

ARTS, SCIENCES, GOVERNMENT, PENAL LAWS AND RELIGION, OF THE EGYPTIANS, IN THE REIGN OF AMOSIS.

A. C. 1724.

OF THE ARTS.

AT this time almoſt every veſtige of the *Egyptians* ſituation under *Mizraim*, was removed: they came neareſt to it in the ſimplicity of their food, which was chiefly vegetables, with occaſionally fleſh broiled or boiled; they eat twice a day, in a ſitting poſture, at noon and in the evening, obſerving the

utmoſt neatneſs in their repaſts, as well as in their dreſs, never uſing the cup, or diſh, or wearing their garments, a ſecond time, before they were waſhed.

[g] The corn was no longer eaten in its natural ſtate, art was uſed to render it more agreeable to the taſte, and nutritious to the body; having reduced it to powder between two ſtones, they formed it into paſte, and baked it on the coals, or in [h] ovens, which they invented, and [i] uſed when *Abraham* came into *Egypt*; it was unleavened, as appears from [k] *Geneſis*, where it is ſaid, that *Sarah* baked cakes as ſoon as ſhe had made them of meal and water, for the angels; and we cannot ſuppoſe that ſhe would have preſented her divine gueſts, with ſuch ill prepared

[g] Herodotus, lib. 2.
[h] Suidas in voce ἄρτος.
[i] Gen. xv. 17.
[k] Gen. xviii. 6.

bread,

bread, if *Abraham* had diſcovered (and it could not have eſcaped his obſervation, if it had been known) when he was in *Egypt* four-and-twenty years before, the art of making it more light, pleaſant, and eaſy of digeſtion.

[l] Beer the common drink of the *Egyptians*, and wine kept originally in ſome natural veſſels, or ſkins, were now preſerved in veſſels of wood, and jars made of burnt earth. Mechanics had made a more rapid progreſs than might naturally have been expected; they not only uſed the ruler, lever, wedge, balance, ſledge and roller with all requiſite advantage, but had ſtudied the more eaſy and convenient accommodations, [m] built open chariots for travelling and magnificence, and inſtead of ingenious cottages of cane,

[l] Herodotus, lib. 2. [m] Gen. l. 9.

or reeds interwoven, now inhabited lofty houſes of ſtone.

Metals were held in eſtimation according to their purity: copper was of general utility; inſtruments in agriculture, mechanical tools, weapons of war, and veſſels applied to culinary uſes were made of it; but works of elegance and ornament, and veſſels of magnificence and ſplendor, were of ſilver or gold.

Their manner of ſeparating the gold ore, and bringing it into fuſion, is thus deſcribed: [a] they began with pounding the ore, and having reduced it to the ſmallneſs of ſand, laid it between two large ſtones and pulverized it; and having placed it on inclining boards, and ſprinkled it frequently with water, to carry off

[a] Agatharchides and Diodorus.

the

the groſs terreſtrial particles, they rubbed it between their hands, until nothing but gold-duſt remained; then, others taking it from them, put it into earthen pots, mixing with it a certain proportion of lead, tin, ſalt and barley meal, and having ſecurely covered the pots, placed them in the refining furnace for ten days and nights, in which time, the lead, tin, ſalt and barley meal were evaporated, and the gold left pure and ſcarcely at all diminiſhed.

Though the art of ſmelting and refining gold, ſilver, copper, lead, and tin, was known thus early, yet iron uſed before the flood, was now, from the difficulty of working it, and bringing it into fuſion, neglected and almoſt forgotten. Metals being thus rendered ductile and malleable, gave the artiſt great opportunity of diſplaying his ſkill and ingenuity;

and a vaſt variety of uſeful and ornamental inventions ſucceeded; chains of gold, rings, bracelets, cups of gold and ſilver were wrought, idols of gold and ſilver were caſt, together with * brazen veſſels for ſacred uſes, and an infinity of other things of an inferior value. [o] Their ſculpture, (mentioned by *Moſes*) could not indeed boaſt much elegance or beauty; it was vaſtly clumſy, merely an attempt of genius. Their ability roſe no higher than to make rough figures, with the arms hanging down cloſe to the body, and the knees placed together, without the leaſt expreſſion, gracefulneſs of attitude, or-

* The veſſels here called brazen after ancient authors, cannot have been of the materials our preſent braſs is compoſed of, the art of making it is a modern diſcovery. It is not improbable, that like the *Corinthian* braſs, they were, gold, ſilver and copper incorporated.

[o] Deut. xxix. 17.

nament

nament or drapery; as is ſeen in the famed ſtatue of *Memnon*, which is the more extraordinary, as the idea of drapery ſeems to be as naturally dictated by their dreſs, as the ſtatue was by their perſons.

Their dreſs conſiſted of a linen tunic reaching down to the knees, and fringed at the bottom, over which they wore a white woollen mantle; they cut their hair cloſe from their infancy, and never permitted it to grow unleſs in the days of mourning; *Joſeph* was obliged to cut off his hair, which was grown long during his confinement, before he was permitted to come into *Pharaoh*'s preſence. Linen was the peculiar dreſs of the common people, thoſe of ſuperior rank wore cotton [p], adorned with chains of gold

[p] Pliny, lib. xix. ſec. ii. p. 156.

about

about their necks, and rings on their fingers; uſing mirrors of poliſhed metals in the adjuſtment of their dreſs, the art of making glaſs, or at leaſt the invention of foliating it, was unknown. Their attention to their perſons, delight in ornaments and external conveniencies, give us room to conjecture, that they were not neglective of domeſtic accommodations and eaſe, though hiſtory does not inform us, in what manner, or with what materials their houſes were furniſhed: by this ſilence, we are excluded from a channel of intelligence, which would have made us acquainted with the genius of the females, who conducted domeſtic affairs with abſolute power, and ſhewn us how far their diſpoſitions and abilities reſembled their huſbands, who reciprocally behaved with the utmoſt politeneſs, and vied with each other

other [q] no leſs in cultivating the pacific virtues, than they did in the arts and ſciences.

OF THE SCIENCES.

ARTS and ſciences have ſo intimate a connection and dependance on each other, that they muſt be nearly coeval; the earlieſt labours of agriculture were regulated by the revolution of the heavenly bodies, and the firſt eſſays in architecture were executed on mathematical principles. Abſtruſe ſpeculation indeed, could not have been received with the degree of pleaſure, manual performances were: the former preſented a multitude of incomprehenſible, confuſed ideas, whilſt the latter carried with them ſatisfaction and immediate advantage; yet to compenſate

[q] Herodotus, lib. 2.

for

for this initial difficulty, the cultivation of ſpeculative ſciences expands ſuch a vaſt field of beauty and wonderful information, that the mind is raiſed, enlarged and ennobled by them.

OF PHYSIC.

THE preſervation of health always received the attention of mankind, and nature taught them when diſordered to ſeek relief: their firſt reſource was in herbs and ſimples, which they uſed internally and externally, compriſing the ſcience now divided into two diſtinct branches, under the ſingle term phyſic. The father preſcribed for his family, and every one was under a moral obligation, to aſſiſt with his advice others, who were

[r] Homer Odyſſ. lib. iv. ver. 228. Pliny, lib. xxv, p. 360.

afflicted with diſorders, he had been converſant in; and when the father did not ſucceed in his preſcriptions, the ſick perſon was expoſed in the ſtreet, that thoſe who paſſed by, may have an opportunity of preſcribing ſuch medicine as had cured ſimilar diſorders. But now the *Egyptians* had made ſome proficiency in pharmacy, reduced the ſcience to an art and diſtinct profeſſion; [s] *Joſeph* ſent his phyſicians to attend his father *Jacob* in his laſt illneſs, and embalm his body after he was dead. [t] *Celſus* ſays, that the ancients did not attempt internal diſorders, but applied to the gods for their cure, thinking they were immediately inflicted by them. Medical vehicles prepared by diſtillation were unknown, nor were the virtues of metals and minerals applied to phyſical uſes: ſome have ima-

[s] Gen. l. 2. [t] Cœlſi præf.

gined,

gined, that they ſaw the traces of medical chymiſtry in theſe ages, but their conjectures merit little regard, as none of the writers on the ſciences of ancient *Egypt*, have intimated the leaſt idea of it.

The operation of embalming was performed after this manner; [u] " having extracted the brain through the noſtrils, " by means of a crooked inſtrument of " metal, and infuſed certain medica- " ments into the vacant ſpace, they made " an inciſion in the belly with a knife " of ſtone, juſt large enough to take out " the bowels, and leaving only the heart " and kidnies in the body, filled it up " with pounded myrrh, caſſia, and other " aromatics, and having lain it ſeventy " days in nitre (*Jacob*'s [w] body lay only

[u] Herodotus, lib. 2. [w] Gen. l. 3.

" forty

" forty days in nitre) they waſhed the
" whole body, bound it round carefully
" with ſilk fillets, and covered it with
" gums. After which the relations of
" the dead perſon, taking the body, put
" it into a caſe ſhaped like a man, and
" ſet it up againſt the wall, in the apart-
" ment appropriated to that uſe. This
" method was confined to the opulent;
" the generality of the people could not
" defray the expence of the compoſition,
" with which the body was filled.

" [x] The middle rank of people, em-
" balmed in a more ſimple manner; they
" injected with ſyringes oil of cedar,
" without cutting the belly or taking out
" the bowels, which by its peculiar qua-
" lity having conſumed the fleſh and in-
" teſtines during the ſeventy days that

[x] Herodotus, lib. 2.

" the body was laid in nitre, all was
" drawn off together by the fundament,
" and nothing left remaining but ſkin
" and bones.

" A third method uſed by the poorer
" people, was to inject particular liquors
" which waſhed the bowels, and immerſe
" the body in nitre as deſcribed above."

The great reſpect they entertained for the human body, though it grew from excellent principles, a veneration for their anceſtors, and that ſpirit of humanity, which was cultivated amongſt them, and ſupported by the moſt amiable laws, had the diſagreeable conſequence of effectually debarring them from all knowledge of the mechaniſm of the body: nor did anatomy make any figure in *Egypt*, until new manners, cuſtoms, and ways of thinking,

thinking, had been introduced by a variety of revolutions in the empire.

OF THE MATHEMATICS.

THE mathematics, a ſcience no leſs beneficial to ſocieties, than medicine is to the natural body, neceſſarily accompanied the firſt productions of genius; yet, in the times under conſideration, it had ſcarcely tranſcended its original ſimplicity. The ſtate of mechanics ſhewn above, makes a far more reſpectable figure, than we ſhall diſcover in their arithmetic, aſtronomy, geometry and navigation; the two former of which, according to "[y] *Joſephus*, were brought "into *Egypt* by *Abraham*. [z] Others ſay

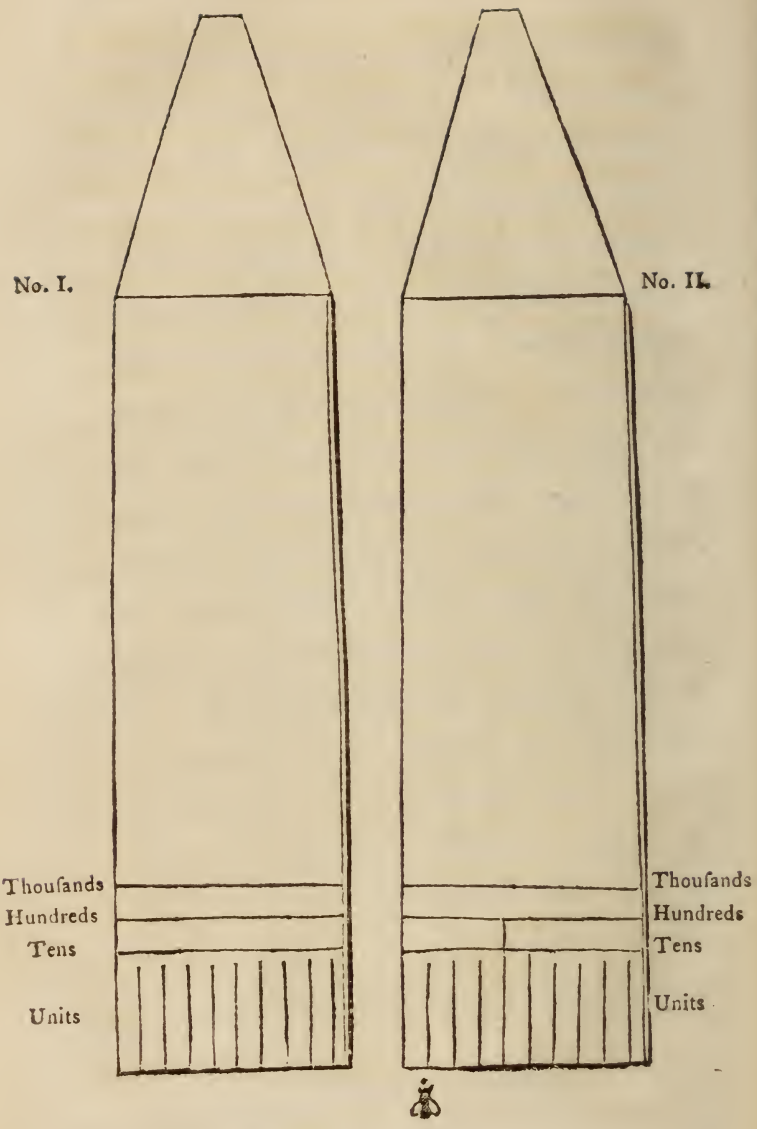
[y] Joſep. Jud. An. lib. 1. cap. 8.

[z] Diog. Laertius in proem. ſeg. 11. p. 8. Jamb. in vita Pithag. cap. xxix. p. 135.

" that the *Egyptians* and *Phœnicians* were " the inventors of them." This is certain with reſpect to arithmetic, that their ſtate being ſoon ſettled, and revevenues eſtabliſhed, required the aſſemblage of numbers and calculation to conduct them; and though a very ſimple mode of numeration might have executed the buſineſs of the more early ages, it muſt have accompanied the growth of opulence, and improved with the increaſe of commodities. Thoſe who have engaged in the moſt extenſive commerce, have always poſſeſſed the greateſt ſkill in arithmetic, and [a] neglect of merchandize has ever been attended with ignorance in numbers. Modern arithmetic can convey us no idea of that uſed in ancient *Egypt*; the accuracy and expedition of calculation at this time, is part

[a] Strabo, lib. 11. p. 767.

of


No. I.
No. II.
Thouſands
Hundreds
Tens
Units
Thouſands
Hundreds
Tens
Units

of the accompliſhment of a refined age; then it bore an affinity to other early efforts of genius, was defective and circumſcribed. Their common method of numeration was, by pebbles arranged from the right hand to the left; but to aſcertain the ſums ariſing from the provinces, and the commodities in which the taxes were paid, they uſed hieroglyphics with perpendicular lines, and horizontal lines over them, each having its peculiar expreſſion, probably in the manner exemplified in the firſt plate. The perpendicular lines are ſuppoſed to expreſs units, and by the aſſiſtance of a dot and hieroglyphic ſpecify the perſon, action or thing to be denoted. Suppoſing (as is ſhewn in the ſecond plate) they wanted to record an action in the ninth year of the king's reign, they put a dot under the ninth perpendicular line, and a bee with extended wings, which ſignified a king, and the pro-

per hieroglyphic: if they wanted to record that a particular province paid an annual tax of fifty pounds of gold, they extended the fifth unit to the firſt horizontal line, and placed the hieroglyphic for gold adjoining to it: if they wanted to ſpecify, that the revenues of a diſtrict were ſix hundred pounds of ivory, they extended the ſixth unit to the ſecond horizontal line, and adjoined the hieroglyphic denoting ivory: after the ſame manner the third horizontal line expreſſed thouſands.

This method was obſerved not only in recording the revenues, but in their aſtronomical calculations, and commercial intercourſe. Men naturally exert their genius, and make improvements according to their wants, which could not have been great in the reign of *Amoſis*; and though it is very poſſible, they

might have reduced their arithmetic to a more accurate ſtate, we cannot but admire the ingenuity of it, and receive great pleaſure, from ſeeing the human mind ſtruggling to diſrobe itſelf of the abundant imperfections of untaught nature, and raiſe mankind to the rank and diſtinction, the Almighty intends they ſhall enjoy in the creation.

OF ASTRONOMY.

THE almoſt conſtant ſerenity of the ſky, and the nearneſs of *Egypt* to the equator, gave them a fair opportunity of making aſtronomical obſervations, which probably extended no farther for a conſiderable time than to note the period of the moon's revolution, the ſituation, and heliacal riſing and ſetting of the fixed ſtars, which

which they were particularly induced to do, as they were their only guides in their nocturnal journies. [b] They are univerſally allowed to have given a certain form to the year, which, at firſt lunar, was ſoon by [c] their knowledge of the ſtars divided into twelve months, and diſtinguiſhed in the days of *Moſes* [d] only by the names of the ſecond, ſeventh, or the tenth month. Whether this year conſiſted of twelve lunations, three hundred and fifty-four days, or always as *Moſes*'s year, of three hundred and ſixty days, by which he calculated the years of the world and the deluge, is not determined. They had reduced the decreaſe and increaſe of the day, to tolerable exactneſs, by means of the gnomon, the

[b] Clem. Alex. ſtrom. lib. 1. p. 361.

[c] Herodotus, lib. 2. [d] Gen. ch. vii. viii.

only aſtronomical inſtrument they were acquainted with, for many ages. But their ignorance of the ſolar ſyſtem muſt have left them very inaccurate in meaſuring the year. If they confined it merely to twelve lunations, the moſt evident defects would ſoon occur, no leſs than an entire inverſion of the ſeaſons in the ſpace of a few years; and if they allowed thirty days to the ſynodical revolution of the moon, without the aſſiſtance of intercalary days, they would in ſeventeen years have incurred the loſs of more than the fourth part of one whole year. They might, indeed, by noting the heliacal riſing of a fixed ſtar, have calculated with facility, the days from that period to the regular annual return of it to the ſame point, and by that means have acquired a more juſt knowledge of the length of the year: but they ſeem to have

have aimed at no more, than a coincidence of the ſolar and lunar months, and to accompliſh it, added to every twelve lunations ſix days; on this plan *Moſes*'s year was ſettled; but it appears very probable, that he made other additions to this year at certain periods, to ſupply the defects, which could not have eſcaped the obſervation of that aſtronomer. It is evident that they knew ſome of the conſtellations in very early ages; *Job*, who is ſuppoſed to have been contemporary with *Jacob*, ſpeaks of [e] Arcturus, Orion, and the Pleiades; and *Homer* deſcribing the ſhield, which *Vulcan* made for *Achilles*, ſays, *Iliad* Σ, verſes 487, 488,

Πληιάδας θ' Υάδας τε δέινος Ωρίωνος
Ἄρκτον θ' ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν.

[e] Job ix. ver. 9.

that

that he engraved on it, the Pleiades, Hyades, Orion, and the Bear, commonly called *Charles's-wain*. Some have thought that the diviſion of the year into twelve months, and the zodiac into twelve ſigns, of thirty degrees each, correſponding to the thirty days in each month, was regulated at the ſame time; but this appears to be paying their aſtronomy an undeſerved compliment, and is inconſiſtent with the ſtile of ſcience in the age; to diſcover the twelve ſigns in the zodiac, and aſcertain their diſtance to thirty degrees, could only have been effected by great application, reaſoning, and a tolerable acquaintance with the ſolar ſyſtem.

OF GEOMETRY.

THE province of Geometry, which now conſiſts of Longimetry, Altimetry, Planimetry, and Stereometry, is almoſt boundleſs; there is ſcarcely an idea[f], but may be conveyed to the imagination by lines, and conſequently is of geometrical conſideration; for all ſpeculative truths, conſiſting only in the relations of things, and in the relations between theſe relations, they may be all referred to lines. Conſequences may be drawn from; and thoſe conſequences, again, being rendered ſenſible by lines, they become permanent objects, conſtantly expoſed to a rigorous attention and examination;

[f] Cham. Dic.

and

and thus we have infinite opportunities both of enquiring into their certainty, and purſuing them further.

We do not, however, pretend that all ſubjects men may have occaſion to enquire into, can be expreſſed by lines. There are many not reducible to any ſuch rule: [z] thus the knowledge of God, on whom all things depend, and who would have all his creatures execute his orders to become capable of being happy, is the principle of all morality, from which a thouſand undeniable conſequences may be drawn, and yet neither the principle, nor the conſequences, can be expreſſed by lines, or figures.

[z] Malebr. Recher. de la Veri. tom. 2.

The

The *Egyptians*, however, uſed to expreſs all their philoſophical and theological notions, by geometrical lines. In their reſearches into the reaſon of things, they obſerved, that God and Nature affect perpendiculars, parallels, circles, triangles, ſquares, and harmonical proportions; which engaged the the prieſts and philoſophers to repreſent the divine and natural operations by ſuch figures; in which they were followed by *Pythagoras*, *Plato*, and others. Whence that ſaying of *Boetius*, *Nullum divinorum ſcientiam* αγεωμετρικον *attingere poſſe.*

But it muſt be obſerved, that the uſe of Geometry amongſt the *Egyptians*, was not ſtrictly ſcientifical, as amongſt us; but rather ſymbolical: they did not argue, and deduce things and properties unknown by lines; but repreſent-

ed

ed, or delineated things that were known. In effect, they were not uſed as means or inſtruments of diſcovering, but images or characters to preſerve, or communicate the diſcoveries made.

[h] *Gale* obſerves, that the *Egyptians* uſed geometrical figures, not only to expreſs the generations, mutations, and deſtructions of bodies; but the manner, attributes, *&c.* of the ſpirit of the univerſe, who diffuſing himſelf from the center of his unity, through infinite concentric circles, pervades all bodies, and fills all ſpace. But of all other figures they moſt affected the circle and triangle; the firſt, as being the moſt perfect, ſimple, and capacious of all figures; whence *Hermes* borrow-

[h] Gale's Phil. Gene. lib. 1. ch. ii.

ed it to repreſent the divine nature[i], defining God to be an intellectual circle or ſphere, whoſe centre is every where, and circumference no where.

The ancient geometry was confined to very narrow bounds in compariſon of the modern: it only extended to right lines, and curves of the firſt order or conic ſections: [k] it was firſt uſed by the *Egyptians*, and occaſioned by the annual inundation of the *Nile*, which waſhing away a part of ſome lands, and extending the limits of others, made it neceſſary for the people to aſcertain their lands by meaſurement, and diſtinguiſh them by figures. The branch of geometry, which we call planimetry, appears to me, to have been an improve-

[i] Kircher's Oedip. Ægyp.

[k] Herodotus, lib. 2.

ment,

ment, rather than the firſt diſcovery of the ſcience. Longimetry neceſſarily reſulted from the preſſing exigencies of mankind, in their firſt forming themſelves into ſocieties and ſettlements, and is by far the moſt ſimple branch of geometry. There is no difficulty in meaſuring ſtraight lines, though the variety between them be infinite; they may eaſily be compared, by laying one upon another, in which ſuperpoſition, longimetry conſiſts. But this ſimplicity will not do in planimetry; the mind may imagine thouſands of parallelograms and triangles, the ſimpleſt of ſuperficial figures, which cannot diſcover their equality or inequality, by any application or ſuperpoſition.

Some have attributed the diſcovery of planimetry to *Seſoſtris*, but very erroneouſly: that great prince beautified the

face of *Egypt*, and raiſed the ſtate of things to more elegance and exactneſs, but did not in his canals, and regulation of the lands, ſhew the firſt traces of planimetry. We find that the lands of *Egypt* were divided into private property, parcelled out into various portions, and aſcertained by diſtinct bounderies, in the year one thouſand ſeven hundred and two before Chriſt, two hundred and ſeventeen years before *Seſoſtris* aſcended the throne, [1] when *Joſeph* bought all the lands of the *Egyptians*.

Altimetry, the object of which is the meaſurement of heights, either regular or irregular, acceſſible or inacceſſible, now generally performed by a quadrant, appears to have been comprehended originally in longimetry, what little was

[1] Gen. xlvii. 20. 22.

known

known of it; they had obſerved the increaſe and decreaſe of the day, by the aſſiſtance of the gnomon, and probably remarked at what time of the day, the ſhadows of objects are equal to their heights *; by this means, *Thales*, according to *Diogenes Laertius*, meaſured the pyramids.

In Stereometry, the object of which is to find the contents of ſolid bodies, by meaſuring their ſuperficies, there do not ariſe the ſame natural advantages, and to effect it, with accuracy, mechanical inſtruments are requiſite, which were unknown in theſe ages.

* Shadows are equal to the height of their objects when the ſun is five-and-forty degrees high.

OF GEOGRAPHY.

THE geographical knowledge of theſe ages, cannot be ſuppoſed to be very extenſive; particularly amongſt the *Egyptians*, whom ſuperſtition reſtrained from venturing on the ſea, and acquiring any farther knowledge of the diſtance and ſituation of countries, with reſpect to themſelves, than what they collected from the vague reports of ſuch as reſorted to them. The firſt, and only certain account of their geography is given us by *Moſes:* he ſays that [m] *Joſeph*, at that time the prime miniſter of *Egypt*, viſited the provinces of the *Egyptian* empire, to prepare them for the approaching famine; in which pere-

[m] Gen. xli. 46.

grination,

grination, he undoubtedly discovered, and found a method to ascertain the relative situations of the different districts. The sacred writer in his geographical account of the happy residence of the parents of mankind, opens more fully to our view the extent of their geography: he says it was in the [n] land of *Eden*, east of *Egypt*, through which flowed a grand river, which divided itself into four branches, watering countries fruitful in gold, bdellium, and the onyx-stone: the first river, called *Pison*, compassed the land of *Havilah*; the second, *Gihon*, compassed the whole land of *Ethiopia*; the third, *Hiddekel*, flowed to the east of *Assyria*; and the fourth, *Euphrates*, running to the south, empties itself into the gulf of *Persia*, together with *Hiddekel*, now called the

[n] Gen. ii. 10.

Tygris. From hence it appears that they were acquainted with the ſituation and extent of *Ethiopia*, *Arabia*, *Aſſyria*, and of courſe with *Syria* and thoſe countries on the continent of *Aſia*, which are adjoining to the *Mediterranean* ſea. But there is no evidence of their having made an incurſion into any part of *Europe*, or gained intelligence of the iſlands in the *Mediterranean* ſea. Indeed their ignorance of the ſpherical ſhape of the earth, and the operations of aſtronomy and geometry, eſſential to accurate knowledge in geography, muſt have made the whole geography, not only of theſe ages, but even of many ſucceeding ones, very uncertain and imperfect.

OF NAVIGATION AND COMMERCE.

FROM their turn for ſpeculation, and aſſiduity in cultivating the arts and ſciences, we may naturally ſuppoſe, that their genius would have branched out into every ſpecies of ſcience, and accompliſhment, which could diſplay the powers of human ingenuity and ability; yet in navigation, where there was expanded before them a moſt ſpacious field, for the genius to exert and ſhew itſelf in, they made no improvement. With reſpect to their averſion from navigation, it will be juſt, for us to conſider, that the mind ſtruggling to enlarge itſelf, and poſſeſs a regular and rational ſyſtem of ideas, muſt be embarraſſed

raſſed by occurrences, which exceed its comprehenſion, and entertain ideas foreign to truth, from which muſt flow abundant abſurdities both in thought and action.

Experience had not yet expanded the *Egyptian* mind; ſuperſtition, that deſtroyer of every liberal ſentiment, poſſeſſed their faculties, and teaching them that it would be impious to launch forth on the ſea, reſtrained them from that element, and deprived them, not only of the advantages the happy ſituation of their country, gave them for a commercial intercourſe with the weſtern part of the world, but, by ſecluding them from a knowledge of mankind, indulged that national ſelf-ſufficiency, which ſtained their real merits, and rendered them deſpicable to thoſe, who were vaſtly be-

neath them, in all the accompliſhments, which do honour to human genius.

The ſedentary turn in the *Egyptian* character, was well adapted to promote ſpeculation, and ſuch diſcoveries as aroſe from reflection and ingenuity, but by no means, to occupations wherein activity and bodily exertion were requiſite: wherefore, we find them indiſpoſed to commerce perſonally conducted by the merchant, travelling to the mart with his commodities, and ſee the motive, which threw all the trade of the continent, into the hands of the *Iſhmaelites*, who generally brought into *Egypt* diamonds, gold, ſpices, gums and ſlaves; and received in exchange, corn, wine, oil, wrought metals, linens, and gold and ſilver coin.

When

When *Abraham* returned from *Egypt*, he had ſo liberally experienced the royal munificence, that he was rich in gold and ſilver, current coin; [o] and gave four hundred ſhekels for a cave to bury his family in; amounting (ſuppoſing the ſhekel equal to four *Attic* drachmas, or four *Roman* denarii) to about forty-five pounds, eight ſhillings and four-pence ſterling, [p] which *Abraham* weighed before all the people. The ſhekel was valued according to its weight and intrinſic worth; but all the circulating ſpecies was not under that regulation, *Moſes* ſays [q] that *Joſeph* was ſold to the *Iſhmaelites* for twenty pieces of ſilver, and that [r] this patriarch preſented his brother *Benjamin* with three hundred pieces of ſilver. And [s] *Jacob* gave an hundred

[o] Gen. xxiii. 16, 20.
[p] Gen. xxiii. 16.
[q] Gen. xxxvii. 28.
[r] Gen. xlv. 22.
[s] Gen. xxxiii. 19.

pieces

pieces of money (keſitahs) to the children of *Hamor* for a field. Interpreters have differed in the interpretation of the word keſitah; it is allowed in general to mean a piece of money, and the beſt commentators agree, that it ſignifies a piece of money impreſſed with the figure of a lamb[t].

I ſhall not preſume to give my opinion, whether this was originally an *Egyptian* coin, or an improvement of the *Jews*; nor is it the object of my preſent deſign, to contend, whether gold and ſilver were coined and looked upon as riches in *Egypt*, ſooner than in any particular part of the world; yet it is neceſſary to obſerve, that the *Egyptians* had gold and ſilver money in very early

[t] P. Calmet, tom. 1. p. 669.

ages, and probably gave the *Jews* the firſt idea of coining, as there was no money amongſt them, until *Abraham* returned from *Egypt*, and circulated that, which the munificence of *Pharoah* had affluently ſupplied him with.

OF THE GOVERNMENT.

THE government of *Egypt* was monarchical and hereditary; whether it deſcended lineally from *Mizraim* to *Amoſis*, is not known; yet it is very probable, that it had not been materially affected, either by internal convulſions, or any foreign power, as they lived within the ſtricteſt bounds of temperance, moderation, and ſubordination, unſtained by luxurious vices, which inflame the paſſions, and devoted to works of

of genius from their ſettlement. There is no room to ſuppoſe that any external power had broken in upon them: there were no diſciplined troops properly ſpeaking in the world, the fate of kingdoms depended on the numbers led into the field; in this particular, *Egypt* was inferior to no country. Her inhabitants were greatly augmented, and the internal ſtrength and proſperity promoted, by their bringing up all their children, whether legitimate or begotten on ſlaves; whilſt the generality of the world expoſed their infants to death, on various occaſions, and thereby diminiſhed their eſſential ſtrength: but this wiſe maxim would have been inſufficient to ſupply that throng of inhabitants which was in *Egypt*, had the country been ever conquered, as conquerors in theſe ages, thought it found policy to deſolate the countries they had ſubdued, and led

vaſt

vaſt crowds of captives with them, to people the more uncultivated parts of their own dominions: undoubtedly neither of theſe miſeries had yet fallen on theſe peaceful regions; a trace of war was no where ſeen, induſtry and plenty prevailed in every quarter, and magnificence reigned in the houſes of the great. *Joſeph*'s palace was vaſt, the royal palace of *Amoſis* was furniſhed with veſſels of gold and ſilver, and his houſehold well regulated by proper officers; a chief butler, chief baker, and captain of the guard, were in conſtant waiting, and all the attention due to ſovereign majeſty, was paid to the *Egyptian* monarch.

The power of the *Egyptian* kings was deſpotic, and their actions immediately amenable to no law; yet they cannot be ſaid to have been entirely free

free from obligation; a particular inſtitution often laid a reſtraint upon the regal conduct, kept the prince within the bounds of moderation, and cauſed him to dread the diſpleaſure of his people. This particular inſtitution being properly penal, ſhall be introduced, as the fourteenth penal law.

The legiſlature was very attentive to the education of children, and endeavoured by every means to impreſs on the infant mind, a love of ſobriety and temperance, a reſpect for their elders, and the higheſt veneration and regard for their parents: with this deſign the art of embalming was practiſed, that having their anceſtors before their eyes, they may be reminded of their virtues, and ſtimulated to glorious actions. This inſtitution, ſo wiſely founded on the beſt diſpoſition of human nature,

retained its effect until the total ſubverſion of their empire by the *Romans*, and probably communicated its virtue to them: [u] *Q. Maximus* and *P. Scipio* frequently declared, that when they beheld the ſtatues of their anceſtors, they were vehemently incited to glory.

In the darkned interval between *Mizraim* and *Amoſis*, the political ſyſtem was extended to the ſettlement of a police, and diviſion of the lands into certain diſtricts and portions amongſt the huſbandmen, mechanics, and prieſts; but [w] they who give us this intelligence, either through ignorance or inattention have neglected to acquaint us under what taxation the grants were made, or ſhew what revenues came into the royal trea-

[u] Salluſt. Bell. Jug. p. 60.

[w] Diod. lib. 1. Strabo, lib. 17.

ſury

ſury to ſupport the dignity of the crown, ſupply the exigencies of the ſtate, pay the judges, and other officers immediately dependent on the king. In this reign the huſbandmen and mechanics were compelled by famine, [x] to ſell their lands to *Joſeph* for the uſe of the crown, which were afterwards reſtored to them [y] under the condition of paying the fifth part of their produce annually to the king: this tax did not extend to the *Sacerdotal Domain*, [z] they had a portion aſſigned them of *Pharoah*, and did eat the portion, which *Pharoah* gave them, wherefore they ſold not their lands.

In the adminiſtration of juſtice, the utmoſt attention and impartiality was obſerved, and every method uſed to avert

[x] Gen. xlvii. 20. [y] Gen. xlvii. 24.
[z] Gen. xlvii. 22.

ſeduction and impoſition. The chief tribunal conſiſted of thirty judges diſtinguiſhed for their wiſdom and integrity, who were appointed by the king, and paid out of the treaſury. The manner of conducting ſuits, was to receive the ſtate of the point in litigation, from the different parties in writing, drawn up by themſelves; on which, when they had deliberated, they proceeded to ſentence: [a] the preſident drawing from his boſom a little image made of wood, without eyes, adorned with precious ſtones, the ſymbol of truth, touched the perſon in whoſe favour the ſuit was decided, with it, and paſſed judgment, from which there was no appeal. Here the arts of oratory, could not influence the nice feelings of humanity, to ſwerve from rigid virtue; nor did eloquence dreſs

[a] Diodorus, lib. 1.

falſity

falſity in the garb of truth, to draw the judge into an unjuſt ſentence. So reſolute and cautious were they to keep the adminiſtration of juſtice free from corruption, [b] that the judges took an oath at their inſtitution to the office, that though the king ſhould direct them to pronounce an unjuſt ſentence they would not obey him.

The employment which *Joſeph* filled in *Egypt*, muſt not be conſidered as an eſtabliſhed office in the ſyſtem of government; no ſubject enjoyed ſuch elevated rank and boundleſs power, either before or after him. His authority was a diſpenſation of the regal power, occaſioned by the high veneration the king entertained for his wiſdom, and the ſpirit of God, which reſted upon him. *Pha-*

[b] Plutarch.

roah wiſely concluding that a perſon ſublimely endued with ſuch a plenitude of wiſdom, if properly employed, would be of the moſt eſſential ſervice to his dominions, gave full ſcope to his genius, by inveſting him with abſolute authority to conduct the government, and regulate the kingdom according to the dictates of his own wiſdom: [c] See (ſays he) I have ſet thee over all the land of *Egypt*, only in the throne, will I be greater than thou; [d] and taking off a ring from his own hand, he put it upon *Joſeph*'s (on the beſil of which the royal ſeal was probably engraved, with which the king's mandates, and every commiſſion or decree that required the regal ſanction, are ſuppoſed to have been ſealed) and therewith enabled him to exerciſe ſovereign authority, over every branch of the le-

[c] Gen. xli. 40. [d] Gen. xli. 42.

giſlature,

giſlature, and the whole *Egyptian* empire; whilſt *Pharoah*, ſatisfied with his well-placed confidence, calmly enjoyed the rank and magnificence of the king.

Theſe out-lines of the general ſyſtem of the *Egyptian* government, produce, in the mind, ideas ſo honourable to that diſtinguiſhed people, that we cannot but lament the loſs of the more particular inſtitutions. The few inſtances of their political regulations handed down to us, ſhew that they were founded on a juſt knowledge of human nature, and principles of rigid virtue, as will be evidently ſeen in their penal laws; which only, can be mentioned at preſent. Hiſtorians are almoſt ſilent with reſpect to the civil law; and thoſe of the military department, were not introduced until two hundred years after the reign of *Amoſis*.

OF THE PENAL LAWS.

THE great attention paid by the *Egyptians* to their government, and every incident which could affect ſociety, leaves us no room to doubt of their verly early application to means of keeping it inviolate: at the firſt ſettlement of their colony, whilſt every individual was engaged in procuring ſuſtenance, or erecting cottages to avert the inclemency of the ſun, and nocturnal air, the whole body was not expoſed to any material injury, from private vice; but when their numbers were multiplied, villages, towns and cities were built, and every family was engaged in a ſeparate line of action, to the emolument and advantage of the kingdom in general, it became neceſſary to protect and defend

that

that union, by laying reſtraints on ſuch paſſions and diſpoſitions, as tended to ſubvert public order, or domeſtic happineſs.

They ſoon ſaw the neceſſity of a regulation with reſpect to the ſexes; that too free an intercourſe between them, was inconſiſtent with a regular plan of government, and ſocial quiet, and therefore enacted:

Law the Firſt. * [d] That no man ſhould have more than one wife: with whom, contrary to the cuſtom of every

* Diodorus in his firſt book, ſpeaking of the very early ages of the *Egyptian* empire, ſays, Polygamy was allowed in *Egypt* excepting to the prieſts, who were permitted to marry one woman only; and that whatever was the condition of the woman, by whom they had children, whether ſhe was free or a ſlave, her children were deemed free and legitimate.

[d] Herodotus, lib. 2.

other

other people, he received a portion. [e] *Solomon* received of *Pharoah* the city *Gazar*, for his daughter's dowry. The pernicious effects of polygamy ſufficiently demonſtrate the wiſdom of this law: beſides the internal feuds, family quarrels and diſtractions produced by the jarring intereſt of a variety of mothers and children, which frequently end in murder, and are not ſeldom the foundation of civil wars, and ruin of kingdoms; the countries where it is permitted, are by no means ſo populous as thoſe, where it is forbidden. This law *Cecrops* carried into *Greece*, and inſerted it in the code, which he compiled for the *Athenian* ſtate.

Law the Second. To ſecure the marriage bed from violation, they enacted, that every adulterer ſhould receive a

[e] 1 Kings, ix. 16.

thouſand

thouſand ſtripes on his naked body, and that the adultereſs ſhould ſuffer the mutilation of her noſe.

Law the Third. Whoever had it in his power to ſave the life of another in danger of being killed, and did not, was himſelf put to death. If he could not protect the perſon aſſaulted, he was obliged immediately to inform the magiſtrate of the author of the violence, or incurred the puniſhment of a ſevere flagellation, and confinement for three days without food. By this means, every citizen conſidered himſelf as his neighbour's protector, and was intereſted not only to avoid danger, but to avert every degree of violence from others.

Law the Fourth. Whenever a perſon was found dead, by whatever accident it happened, the city neareſt to the

the place, where the body was found, was obliged to embalm and bury it magnificently, that the greatneſs of the expence, may influence each city, to take the moſt effectual ſteps to guard againſt accidents of every kind.

Law the Fifth. Wilful murderers were condemned to death.

Law the Sixth. The puniſhment inflicted on parricides, was peculiarly contrived; they ſtuck their bodies full of ſmall reeds, and ſurrounding them with thorns, burnt them to death.

Law the Seventh. If any unnatural parent killed his child, he was not put to death, but compelled to hold the dead body in his arms three days, without any kind of ſuſtenance, and afterwards

wards left to the horrors of his own conſcience. This was thought a more ſevere puniſhment than immediate death.

Law the Eighth. Perjury was puniſhed with death.

Law the Ninth. A calumniator received the puniſhment, intended by his defamation.

Law the Tenth. Revealers of ſtate ſecrets, were deprived of their tongues.

Law the Eleventh. The hands of thoſe were cut off, who counterfeited ſeals, or the public coin, uſed falſe weights and meaſures, or forged deeds.

Law the Twelfth. Whoever attempted to deflower a woman, was made an

eunuch. In all their punishments they had an eye to the part offending.

Law the Thirteenth. The execution of pregnant women, was always deferred until they were delivered. This law, so wisely founded on humanity and justice, was afterwards observed by the *Greeks* and *Romans*, and is at this time, by every civilized nation.

Law the Fourteenth. The *Egyptians* thought the deprivation of funeral rites the greatest misfortune which could possibly attend them; and knowing how powerfully religious sentiments inforced social and moral virtues, applied that opinion to the support of order in the state, and made a law, that every one should be judged immediately after his death. The manner of conducting this singular proceeding is thus related. As

ſoon as a perſon was dead, his relations were obliged to acquaint the judges with it, who appointing a day for producing the body before their tribunal in publick, then entered into a ſtrict examination of his morals and actions; and if they were found particularly culpable and vicious, he was condemned to be unworthy of funeral rites; if nothing criminal was laid to his charge, he was honoured with a funeral oration, in which the perſons virtues and merits were diſplayed, to incite imitation, but not the leaſt intimation of rank or dignity, all the *Egyptians* thinking themſelves equally noble.

This law, which ſubjected the king and people to the ſame arraignment, was obſerved by the *Jews*, after their return from captivity, and continued in force, a long ſeries of ages. The author

thor of the [f] book of *Chronicles* fays, that their wicked kings were not buried in the ſepulchres of their fathers. "*Alexander*, a prince of the *Aſmo-* "*nean* family, knowing that his life "and actions had been too vicious and "immoral to merit funeral honours, "thus artfully directed [g] his queen on "his death bed. When you come to "*Jeruſalem*, deſire the *Phariſees* to at- "tend you; uſe the moſt obliging lan- "guage you can to them, ſhew them "my dead body, and give them per- "miſſion to diſpoſe of it as they pleaſe, "whether they will refuſe me burial, "or not; if you conduct yourſelf in "this manner, I ſhall be buried with "magnificence, which, otherwiſe, I "could not be."

[f] 2 Chron. xix. 20.

[g] Joſeph. Jud. ant. lib. xiii. cap. 23.

The

The ſpirit of ſeverity which flows through the penal laws, will at firſt view ſtrike the nicer ſenſations of humanity with horror and diſguſt; yet I cannot but think, a little reflection will induce us to make their apology, and give them a branch of that applauſe, which they have ſo amply received from former ages. They had no ſuch delicate feelings, as are produced by a refined morality, and few mental obligations to ſubdue the violence of unpoliſhed nature: from a people in ſuch a ſituation, ſevere inſtitutions were inevitable, the animal faculty ſtrongly prevailed, and corporeal inflictions only were capable of working upon the paſſions, and compelling thoſe within the bounds of ſubordination, through fear, who were not ſuſceptible of the ſenſations of honour, fame, or virtue.

OF THE RELIGION.

SINGULARITY and ſuperſtition were viſible in every ſhade of the *Egyptian* character.[h] They delighted to act in a peculiar manner, and were in many particulars ſo exceedingly indelicate, that I cannot prevail on myſelf to mention their ſingularities. With reſpect to their ſuperſtition, it is really amazing to ſee the lengths they carried it, in oppoſition to nature and reaſon.

They ſelected particular animals to honour with worſhip and adoration, and entertained for them the moſt intoxicated veneration. The father of hiſtorians ſays,[i] a man would neglect his property however valuable, when his

[h] Herodot. lib. 2. [i] Ut ſupra.

houſe

houſe was in flames, through his anxiety for a cat; and [k] another, that thoſe who returned from diſtant countries, brought home with them dead cats and kites, mourning and lamenting their loſs, and ſuffering at the ſame time in ſilence, miſery, fatigue, and want. And [l] *Ælian*, a writer of reputation, ſays (which almoſt tranſcends the powers of credibility) that a mother would receive the greateſt joy, from ſeeing a crocodile devour her child, thinking herſelf happy in having produced a being worthy the appetite of her God.

Many ſacred animals, lodged in apartments appropriated to their uſe, were carefully attended, and fed with the moſt delicious food: whenever any of

[k] Diodorus, lib. 2.

[l] Ælian. de natu. ani. lib. 10. cap. 21.

them died, ſo general a ſcene of mourning overſpread the country, that it ſeemed to have ſuffered ſome great calamity.

To kill an ichnumon, cat, ibis, or hawk, even by accident, was unpardonable; the blood of the unfortunate offender only could atone for the crime. *Diodorus* relates a remarkable inſtance of their ſuperſtitious rage againſt a *Roman*, who had accidentally killed a cat.

[m] Superſtition (ſays he) ſo totally prevailed over every faculty of their minds, that at the time when *Ptolemy* was not admitted to the friendſhip of the *Romans*, and the *Egyptians* univerſally paid the utmoſt deference and attention to every *Roman* who came amongſt them, to avoid giving them the leaſt pretence

[m] Diod. lib. 1.

for a war: yet a *Roman* having accidentally killed a cat, an enraged multitude ran to his houſe, and notwithſtanding the King ſent officers to intreat them to offer no violence, and the general fear of offending the *Romans*, they put him to death. This I do not relate from report, but was preſent at the tranſaction.

So powerfully did ſuperſtition prevail over every rational faculty and human ſenſation. The principle from which it ſprung, had nothing of the noxious quality of the production.

The peculiar utility ſheep and goats were of to ſociety, when animal food was not abundant, and the great ſervice the dog, hawk, ichnumon, ibis and cat did the country, by deſtroying dangerous animals, particularly aſps,

and other ſerpents, whoſe bites were mortal, occaſioned theſe animals to be much careſſed and regarded: which partiality, ſuperſtition converted by an eaſy tranſition into a ſacred eſtimation.

This, together with their cuſtom of conveying ideas and ſentiments of the divine attributes, elements, or heavenly bodies by hieroglyphics or figures of plants and animals, and applying that ſacred reſpect and admiration to the ſymbols themſelves, which they were only intended to indicate, gave birth to the high veneration, they entertained for leeks, onions, and animals even of the vileſt ſpecies, and compoſed a ſyſtem of unparalleled idolatry, degrading to human nature, and poignantly derided, as is ſeen in the following verſes, even by thoſe, whoſe mythology could boaſt very

very little pretenſions to reaſon or refinement.

Tu maximum anguillam Deum putas, ego
Obſoniorum credidi ſuaviſſimam,
Carnes ſuillas tu caves at gaudeo
His maximè, canes colis, quem verbero
Edentem ubi deprendo forte obſonium.
Nobis Sacerdotes petit lex integros.
Arcentur à vobis procul tales viri.
Habere ſi felem, mali quid videris
Luges, ego ſuaviſſimè decortico
Poteſt apud vos mus * araneus, nil me apud.

Anaxandrides apud Athenæum, lib. 7. c. 17.

* The ichnumon is here meant, a large ſpecies of rats, of the ſize of cats, which, endued with a natural enmity to the crocodile, watches an opportunity, when that animal ſleeps with its mouth open, and creeping into its body devours its inteſtines, and kills it.

You think the eel of rank divine,
To me the ſweeteſt eating;
And carefully avoid the ſwine,
Which I the moſt delight in.
The dog you adoration pay,
Revere the pamper'd glutton;
To drub his ſides I ne'er delay
Whene'er he ſteals my mutton.
Our laws require the prieſts ſincere,
In ev'ry grace abounding:
But ſuch as virtue's ſhrine revere,
Your ſpacious realms ar'n't found in.
In tears you mourn the ſuff'ring cat,
Whilſt no cares my joys retard;
And venerate the enormous rat,
Too vile for the leaſt regard.

Juvenal thus begins his fifteenth ſatire.

Quis neſcit, Voluſi bithynice, qualia demens
Ægyptus portenta colat? crocodilon adorat
Pars hæc: illa pavet ſaturam ſerpentibus Ibin,

Effigies

Effigies ſacri nitet aurea cercopitheci,
Dimido magicæ reſonant ubi Memnone chordæ
Atque vetus Thebe centum jacet obruta portis,
Illic cæruleous, his piſcem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.
Porrum & cepe nefas violare & frangere morſu.
O ſanctas gentes, quibus hæc naſcuntur in hortis
Numina.

Is there one ignorant, Voluſius, ſay,
To what vile monſters, *Egyptians* pay
Honours divine: on yon inclining ſhore
The crocodile, they ardently adore.
And here the ibis, on fiery ſerpents fed,
Receives their vows, with chilling terror made,
Leſt glutted with his prey, he'd careleſs grow,
And yield his charge, to their moſt deadly foe.
Each ſacred monkey boaſts its hallow'd ſhrine
Of burniſh'd gold, which moſt replendent ſhine,

Where

Where *Memnon*'s ſtatue, when the day's begun,
In ſounds melodious, hails the riſing ſun.
And ancient *Thebes*, whoſe hundred gates are ſeen
O'rwhelm'd in ruins, from the ſilver ſtream
Collects her Gods, and others madly ſtrove,
To claſs their dogs, with great immortal *Jove*.
Whilſt ſacred honours, none will ever deign,
To pay the huntreſs of the verdant plain.
And mark them impious, who profanely ſeek
To violate the onion, or the leek.
O holy nation! how pure muſt virtue flow,
Where Gods immortal, e'en in gardens grow.

Theſe divinities were worſhipped ſome in one city, and ſome in another; but [n] *Apis* or *Oſiris* was the moſt ancient, as well as the general God of *Egypt*. *Mela* ſays, lib. 1. *Apis* univerſally worſhipped

[n] Strabo lib. 17. p. 765.

by

by the *Egyptians*, is a black calf, either male or female, diſtinguiſhed by particular ſpots, with a tail and tongue diſſimilar to all others, conceived as they imagined not according to the regular order of nature, but by an infuſion of cœleſtial fire: the day of whoſe appearance was annually celebrated as an high feſtival; [o] This event happening juſt as *Cambyſes* returned to *Memphis* from an unſucceſsful expedition, cauſed them to put on their richeſt apparel, to feaſt ſplendidly, and exhibit the uſual publick expreſſions of joy: the tyrant ſuppoſing his ill ſucceſs occaſioned theſe publick rejoicings, ſent for the magiſtrates of *Memphis*, and obſerving that he had never before ſeen ſuch exultance in *Egypt*, enquired the occaſion of their preſent gladneſs, when he had loſt ſo

[o] Herodot. lib. 3.

con-

conſiderable a part of his army, by the tempeſtuous ſands in the deſert. They anſwered, that when their God appeared, which was but ſeldom, the *Egyptians* had been always accuſtomed to celebrate his manifeſtation with the greateſt demonſtrations of joy. Which, when *Cambyſes* heard, he told them, they lied, and put them to death as liars. Then ſending for the prieſts, and receiving the like anſwer from them, he ſaid, that if a God was ſo obliging and familiar, as to ſhew himſelf to the *Egyptians*, he would not be unacquainted with him, and therefore gave orders for his being brought before them. This *Apis*, or *Epaphus*, (as the *Greeks* call it) is the calf of a cow incapable of bearing another, impregnated by lightning. Theſe marks diſtinguiſh him from all others. His body is black, excepting one ſquare of white on the forehead:

he

he has the figure of an eagle on his back; a double liſt of hair on his tail; and a ſcarabæus under his tongue. When the prieſts had brought their God into the preſence of *Cambyſes*, he drew his dagger, and deſigning to bury it in the belly of *Apis*, wounded him in the thigh: and laughing, ſaid, Ye wretches, are theſe things, which are compoſed of fleſh and blood, and ſo vulnerable, the Gods you worſhip? This is a worthy God indeed, and ſuitable to the character of the *Egyptians*. But I will let you know, that you ſhall not abuſe me with impunity. Having thus expreſſed himſelf, he gave the executioners orders to whip the prieſts, and put all thoſe to death, who ſhould be found making publick rejoicings. After *Apis* had languiſhed ſome time he died of his wound, and was privately buried by the prieſts in the temple. The *Egyptians* affirm,

affirm, that *Cambyſes* grew mad immediately after this ſacrilegious action; however it is very certain, he was ſo before.

To ſee a nation unequal to none of her contemporaries in ſkill and liberal improvements, ſo far degrade her rational faculties, as to claſs a mere brute, with beings of the moſt refined and ſpiritual nature, is ſo foreign to the leaſt rational diſcernment, that it aſtoniſhes the mind, and incites in it a curioſity, and wiſh to diſcover the latent cauſe of ſuch depraved ſuperſtition.

I have obſerved above, that the utility of ſome animals, and the ſymbolical expreſſion of others, originally produced the veneration they received. And indeed *Diodorus* is of opinion, that the ſame

ſame cauſe produced the adoration of *Apis*.

[p] *Macrobius* thinks, that the *Egyptian* idolatry ſprung ſolely from one natural principle, that when *Iſis* is ſaid to lament the abſence of *Oſiris* (their moſt ancient deities) they implied that *Iſis* (the earth) was diſtreſſed for want of the ſalubrious rays of *Oſiris* (the ſun): and farther inſiſts, that all the *Pagan* deities, are only the ſun, moon, or earth, diſplayed under a variety of dreſs and repreſentations, according to their different qualities and effects.

Voſſius with great learning endeavours to prove that the patriarch *Joſeph* occaſioned the honour paid to *Apis*, as the ſymbol of the plenty he foretold, which

[p] Macrobius Sat. lib. 1. c. 21.

after-

aftewards degenerated into baſe idolatry. And indeed, when we conſider the many benefits, *Joſeph* conferred upon the *Egyptians*, and how prone they were to venerate their benefactors, we muſt feel ourſelves impelled to concur with this learned author's opinion, in which I am confirmed by the book of *Exodus*, and the firſt of *Kings*, where the *Iſraelites* are ſaid to have made golden calves, and worſhipped them. What cauſe can be aſſigned for this idolatrous deſertion of the religion of their fathers, unleſs it was *Apis*, whom they had ſeen in *Egypt*; and having heard that the adoration paid to him by the *Egyptians*, was deſigned to perpetuate the remembrance of *Joſeph* their benefactor, they were likewiſe ſeduced into the ſame idolatrous mode of expreſſing their regard for the patriarch.

In

[q] In the celebration of their religious feſtivals, they paid little regard to modeſty or moderation. In the feſtival held in honour of the goddeſs *Bubaſtis*, the *Grecian Artemis*, and *Latin Luna*, there was a general confluence of the people, at the city *Bubaſtis*, to which they came in barks down the *Nile*; and during the voyage, ſome of the women played on the tabor, and the men on a pipe, the reſt of the party accompanying them with their voices, and ſtriking their hands in concert. At every city they came to, part of the women going on ſhore provoked the women of the city with opprobrious language, danced and ſhewed themſelves naked. When they arrived at *Bubaſtis*, they celebrated the feſtival with numerous ſacrifices, and drank vaſt quantities of wine.

[q] Herodotus, lib. 2.

[r] The feſtival of *Iſis* was celebrated in the temple dedicated to that goddeſs in the city of *Buſiris*, with all imaginable ſolemnity; on the preceding day they faſted, and after having offered up their prayers, ſacrificed a bullock; taking out the bowels, they left the fat in the carcaſe, and having cut off the legs, end of the loin, ſhoulders and neck, they filled the body with fine bread, honey, dried raiſins, figs, incenſe, myrrh and other aromatics, and performed the rites of conſecration, with great libations of oil. They ſacrificed faſting, and having beaten themſelves, whilſt the fleſh was on the fire, feaſted on the remaining part of the offering.

[s] At the feſtival of *Apis*, a bull without blemiſh was ſacrificed. After the

[r] Herodotus, lib. 2. [s] Ut ſupra.

victim

victim was brought to the altar, they kindled a fire, and pouring wine between his horns, devoutly offered up their prayers to the God; which being ended, they killed the beaſt, flead the body, and cut off the head; and having imprecated that all the evils impending the ſacrificers, or the *Egyptians* in general, may fall upon it, threw it into the ſea. The ceremonies of making libations, and devoting the head of the ſacrifice, prevailed in all the temples of *Egypt*; and they univerſally agreed in avoiding to eat the head of any animal, for that reaſon, though they varied in the choice of victims and burnt-offerings.

[t] In the ſacrifices at *Sais*, they hung up by night a great number of lamps

[t] Herodotus, lib. 2.

filled with oil, and a mixture of ſalt, round every houſe, which burnt the whole night. This feſtival was called the lighting of lamps, and was celebrated not only at *Sais*, but at the ſame time through every part of *Egypt*: the occaſion of theſe illuminations, is unknown.

If we can form an adequate judgment of the diſpoſition of a nation, from their publick ceremonies, which being adapted to the genius of the people muſt faithfully repreſent their propenſities, what an opinion muſt we receive of their temperance, decency, and chaſtity? The generality of their feſtivals [a] are allowed to have been full of riot and diſorder, and admitted of ſcenes of

[a] Herod. lib. 2. Diod. lib. 1. Strabo. lib. 17.

debauchery

debauchery too indecent to be mentioned. *

In their external expreſſion of ſorrow for the dead, they were directed by the dignity and importance of the perſon. [x] On the death of the king, a general mourning prevailed; they tore their garments, ſhut up the temples, and forbore from ſacrifices and feſtivals, for the ſpace of eighty days. [y] Honours but

* Though this depraved diſpoſition in the leſs enlightened days, ſtamped the national character, and they, as well as the inhabitants of the ſouthern hemiſphere, were obſcene, without immodeſty, yet as they improved their reaſon, that barbarous ſimplicity ſubſided, decency prevailed, and in proceſs of time, men became ſo jealous of their honour, that (the more effectually to domeſticate the women) they would not permit them to wear any thing on their feet. *Plutarch.*

[x] Diodorus. [y] Gen. l. 3.

little inferior to theſe, were paid by the *Egyptians* to *Jacob*, as may be ſeen in the book of *Geneſis*.

When a perſon of diſtinction died, the females of his family beſmeared their heads and faces with dirt, and leaving the body at home, walked through the ſtreets of the city, attended by their female relations, with naked breaſts, and girdles about their waiſts, beating themſelves as they went: and the men aſſembling in another company, conducted themſelves in the like manner; and returning home from this obſcene proceſſion, permitted the embalmers to perform their office.

The cuſtom of ſpreading duſt on the head in the deepeſt agonies of ſorrow, mentioned by *Herodotus* and other ancient writers, was apparently not practiſed

tiſed at this time : [z] when *Abraham* was deprived of *Sarah* by death, he is ſaid to have mourned for her and wept. And when *Jacob* died in *Egypt*, and received ſuch diſtinguiſhed funeral honours, there is no mention made of this expreſſion of ſorrow. [a] *Joſeph* is ſaid to have fallen upon his father's face, wept upon him, and kiſſed him. As the inſpired law-giver, who was perfectly verſed in all the cuſtoms of the *Egyptians*, gives no intimation of ſo ſtriking an expreſſion of ſorrow, it ſeems probable that it was not practiſed : and from his days to *Solomon*, there is no writer on record, either ſacred or profane, who gives any account of this cuſtom, excepting the author of the book of *Job*, who (in his ſublime poem, not beneath the elegance, dignity and wiſdom of *Solomon*,) ſpeaking

[z] Gen. xxiii. 2. [a] Gen. l. 3.

of the ſorrow which *Job*'s friends felt for his ſufferings, ſays, [b] they rent every one his mantle, and ſprinkled duſt upon their heads towards heaven. Soon after the days of *Solomon* it prevailed both on the continent of *Aſia*, and in the *Grecian* ſtates.

Homer deſcribing the grief of *Achilles*, occaſioned by the death of his friend *Patroclus*, ſays, *Iliad* Σ, verſe 22d, &c.

Ὣς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μελαίνα
Ἀμφοτέρησι δὲ χερσὶν ἑλὼν κονίην αἰθαλόεσσαν
Χεύατο κὰκ' κεφαλῆς, χαρίεν δ' ἐσχύνε πρόσωπον.

Sharp pointed ſorrow, ſeiz'd the hero's heart,
And through his ſoul, diſcharg'd her keeneſt dart:

[b] Job, ii. 12. Joſhua, vii. 6. Ezekiel, xxvii. 30. Revel. xviii. 19.

Daſh'd

Daſh'd on the ſhore, he graſp'd with furious hand,
And ſmear'd his graceful head with burning ſand.

And in his Odyſſey, painting the grief of *Laertes*, for his ſon *Ulyſſes*, whom he falſly ſuppoſed to have periſhed, Ω, verſe 314, et ſeq.

Ὣς φατο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μελαίνα
Ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κονίην ἀϊθαλοέσσαν
Χεύατο κὰκ' κεφαλῆς πολιῆς, ἀσπάσιον γεναχίζων.

The doleful tale, produced a ſudden flood
Of blackeſt grief, which freez'd the parents blood:
With tott'ring limbs, and heart-felt groans he ſpread
The mourning aſhes, o'er his ſilver'd head.

I have thus far, endeavoured to give a general view of the national regulations,

tions, diſpoſition, and improvements of the *Egyptians*, as connectively and diſtinctly as poſſible, that having the moſt early ſcenes impreſſed on the memory, we may gradually ſee them expand, the more eaſily trace the diſcoveries in arts and ſciences, and permit the advancement of the political ſyſtem, and grandeur of the empire, to open upon us, without loſing ſight of the principles, on which they were founded; and will now proceed with the regal ſucceſſion.

Amoſis having reigned ſeven and twenty years, died in the year before Chriſt one thouſand ſix hundred and ninety-ſeven: from this period we find a barrenneſs of incidents in the *Egyptian* hiſtory, during the three ſucceeding reigns. An interregnum of two years enſued the death of *Amoſis*, after which

CHE-

CHEBRON aſcended the throne,

Anno A. C.

1695.

AMENOPHIS,

1686.

MEPHRES,

1665.

MISPHRAGMUTHOSIS.

1653.

TO the eighteenth year of this reign, *Joſeph* continued prime miniſter, having enjoyed that dignity eighty years, and in all probability ſupported political affairs

affairs in the ſtate we have already ſeen them; at leaſt, we have no account of any alteration or improvement either in arts, ſciences, or any branch of the political ſyſtem. That great miniſter being dead, and no guardian ariſing to protect the *Jews*, who were become exceedingly numerous, their multitudes excited the jealouſy of *Pharoah*, and induced, not only *Miſphragmuthoſis*, who paid the debt of nature eight years after his miniſter, but his ſucceſſor

TUTHMOSIS,

Anno. A. C.

1627,

AND

AMENOPHIS,

Anno. A. C.

1618.

To

To give way to their fears, and treat the *Iſraelites* with the utmoſt indignity and ſeverity. *Amenophis* having reigned one and thirty years, was ſuccceeded by

HORUS,

Anno A. C.

1587.

THE ſeverity with which the *Egyptians* had oppreſſed the *Iſraelites* in former reigns, not having ſufficiently anſwered their deſign of reducing the numbers of the *Jews*, now much augmented, and of courſe more dreadful to them, a total extirpation of any future progeny was determined on by *Horus*, who iſſued out a mandate commanding the

Hebrews to put their male infants to death.

[c] One of the ſacred ſecretaries (to whoſe predictions the *Egyptians* paid implicit credit and attention) told *Horus*, that there would be an *Hebrew* child born about that time, who would afflict the *Egyptians*, advance the *Iſraelites*, excel all others in virtue, and acquire immortal glory, if he lived to be a man: this information terrified the king, occaſioned the cruel mandate, and a law, that if any ſhould conceal their children, both they and their family ſhould ſuffer death.

At this time *Jochabel*, the wife of *Amram* an *Hebrew*, was delivered of a ſon, and obliged to expoſe him on the

[c] Joſeph. Jud. Antiq. lib. 2. cap. 5.

Nile,

Nile, whoſe preſervation, advancement, actions and accompliſhments, are declared in ſcriptural, *Jewiſh*, and *Heathenijh* records, to have been of the moſt extraordinary nature. * He was born in the ſixteenth year of *Horus*, and was called *Moſes* from the *Egyptian* words *mo* and *yſes*, ſignifying ſaved from water; from which he was preſerved by *Thermutis* princeſs of *Egypt*, who took him immediately under her own protection, educated him in the *Egyptian* learning, uſe of arms, and moſt elegant manners of the politeſt court, then in the world. His judgment exceeded his years, and even his childiſh amuſements diſcovered diſcretion and ingenuity. " [d] His perſon was ſo beautiful and en- " gaging, that the moſt auſtere would

* Moſes born, Anno. A. C. 1571.

[d] Joſeph. Jud. Antiq. lib. 2.

" neglect

" neglect important affairs, to gaze on,
" and admire him." Thus happily endowed with mental and perſonal accompliſhments, he grew every moment more dear to his benefactreſs, was adopted by her, and introduced to *Pharoah* her father, with this addreſs. " [c] As God has
" not bleſſed thee with an heir, I have
" provided thee with a ſucceſſor, whom
" I have preſerved from the *Nile:* I
" have brought him up, and finding his
" mental faculties not inferior to his
" perſonal beauty, have adopted him,
" and intend him for thy ſucceſſor in
" thy kingdom." *Thermutis* then preſented him to *Pharoah*'s arms, and he embracing the child with tenderneſs and affection, in the warmth of his regard, put his crown on *Moſes*'s head, which he immediately threw away: this action was

[c] Joſeph. Jud. Antiq. lib. 2. cap. 5.

thought

thought to portend no good to the *Egyptian* empire, their ſuperſtition was excited, and the ſacred ſecretary, who before ſpoke of his birth, now ſolicited to have him put to death: [f] exclaiming, "O king! this child, by whoſe "death only we can be ſecure, has al- "ready confirmed my predictions, and "ſpurned thy diadem: let him there- "fore die, that we may be eaſed of our "fears, and the *Hebrews* deprived of the "hopes, they entertain from him." From this impending danger, the power which firſt conſtituted him to great enterprizes, and trained him up to execute the divine will, conveyed him by his guardian and protectreſs the princeſs *Thermutis*; nor did ſhe permit him to appear any more at court, until an incident in the following reign, drew him

[f] Joſeph. Jud. antiq. lib. 2.

out to fame and glory. *Horus* having filled the throne eight and thirty years died, and was ſucceeded by

ACENCHERES,

Anno. A. C.

1549.

THE *Ethiopians*, ſoon after this monarch's aſcenſion to the throne, making an incurſion into *Egypt*, carried every thing before them, and penetrating even to *Memphis* and the ſea, ſtruck ſo univerſal a panic through all orders and degrees of the people, that there was a general confuſion: in this extreme dilemma, the eyes of all, *Egyptians* as well as *Hebrews*, were turned upon *Moſes*. *Thermutis* rejoiced to ſee her favourite, thus the object of univerſal admiration

and

and eſteem, and was glad to have him draw his ſword in the nobleſt cauſe, the defence of his country; yet could not conceal her parental apprehenſions, and tender concern for his ſafety: the difficulties ſhe had experienced in reſtraining her father from imbruing his hands in *Moſes*'s blood, made her dread to have him taken from under her protection, leaſt ſome latent treachery ſhould be deſigned againſt him: for this reaſon, before ſhe permitted him to accept the command of the army, ſhe exacted an oath from *Acencheres*, that no injury ſhould be offered either to his perſon or honour.

Being now veſted with the chief command, he aſſembled and encouraged the timid troops with the utmoſt expedition, led them on in purſuit of the *Ethiopians*, (who having loaden themſelves

with plunder, were retiring to their own country) and having made rapid marches, ſell upon them unprovided for an attack, nor at all apprehenſive of an enemy. Thus ſituated they were ſoon thrown into diſorder, and a general rout and maſſacre enſued. *Moſes*, not contented with this firſt offering to his fame, purſued the advantages his victory gave him: his genius, animated by this taſte of glory, diſplayed the nobleſt ardor; he purſued the flying army, entered their towns with them, enriched his troops with their ſpoils, and having broken the force of the *Ethiopians*, laid ſiege to *Saba* their capital, and attacked it with all the fire of a young conqueror leading on an army fluſhed with victory.

How far he would have ſucceeded in the ſiege, does not appear: in all probability he would not have carried the

city; it was very ſtrong by nature and art, and his army too haſtily aſſembled, to be accommodated with proviſion, tools, and conveniencies indiſpenſably neceſſary to form the ſiege of, and ſubdue *Saba*, which was ſituated in an iſland of the *Nile*, environed with a ſtrong wall, and fortified with ramparts between the wall and the river. In theſe, and indeed much later days, the conqueſt of countries, was generally the conſequence of a complete victory; there being but few fortified towns, and little or no impediment, their armies marched through the dominions to receive the ſubmiſſion of the vanquiſhed; but whenever they were obſtructed by a fortification, the interruption was vaſtly tedious; war was not reduced to an art, nor were the inſtruments invented, which ſo readily open a way through walls and bulwarks: if they could not carry the

place by aſſault, they had no other reſource than a blockade, and the conquerors frequently periſhed by the means they took to ſubdue the enemy.

Moſes in attacking *Saba*, did every thing a great genius deſirous of glory could dictate, but the obſtacles were inſurmountable, and the *Ethiopian* army being broken and diſperſed, he intended to have withdrawn his troops, when *Tharbis* the daughter of the king of *Ethiopia*, ſeeing his valour and noble exploits from the wall, was captivated by him, and offered him her hand, with the ſurrender of the city; the conditions were too honourable and pleaſing to be rejected; *Moſes* married the princeſs, and took poſſeſſion of *Saba* for his ſovereign, and ſoon after news was brought him of the death of *Acencheres*, in the twelfth year of his reign.

ACHO-

ACHORIS,

Anno A. C.

1537.

MOSES having thus added *Ethiopia* to the *Egyptian* dominions, ſent his troops back to *Egypt*, and not long after followed them, where inſtead of being received with kindneſs and applauſe, ſo juſtly due to his eminent ſervices, he felt the ſecret gloom of *Pharoah*'s mind; his excellencies had incited that monarch's envy, and the *Egyptian* prieſts, who had long hated the virtues of the noble *Hebrew*, took occaſion from his defending an *Iſraelite* againſt the violence of an *Egyptian*, to bring a charge of murder againſt him, and determined to put him to death; with which being

acquainted, and knowing his inability to reſiſt ſuch potent enemies, he privately left the ungrateful court, in the fortieth year of his age, and ſixth of the reign of *Achoris*.

During *Moſes*'s reſidence amongſt the *Midianites*, there is an hiatus in the *Egyptian* hiſtory: ancient writers have been obliged, for want of matter, to paſs over that ſpace, and content themſelves with ſpecifying the kings who filled the throne. *Achoris* enjoyed the regal power nine years, and was ſucceeded by

CENCHRES,

Anno. A. C.

1528.

ACHER-

ACHERRES,

Anno. A. C.

1512.

CHERRES,

Anno. A. C.

1504.

MOSES being now eighty years old, was commanded of God to return into *Egypt*, and deliver the *Iſraelites* from bondage. He appeared before *Pharoah* in the thirteenth year of his reign, pleaded the undeſerved ſufferings of his bretheren, and the commands he had received from God to deliver the *Iſraelites* from bondage. *Pharoah* heard him with reſentment, and anſwered him with

with indignation and ſcorn; he was too obdurate to be ſwayed by gratitude or juſtice, or to ſuffer eloquence, though divinely pointed, to prevail on him to give up the poor diſtreſſed objects of his tyranny. *Moſes* then exerted the power God had endued him with, and wrought miracles before him to prove his divine miſſion, far tranſcending human ability, and brought ſuch a variety of afflictions on *Pharoah* and all *Egypt*, as carried death and miſery into every family, and would (if *Cherres* had perſiſted in refuſing to let them go) have involved the whole country in utter deſtruction. The particular miracles are mentioned in the book of *Exodus*, to which I refer my reader, and will here give him a quotation from an heathen author, as it is leſs likely to fall in his way, than the books of *Moſes*: "[g] Though the king

[g] Artapanus apud Euſebium, lib. 1. cap. 27.

" raged,

" raged, *Moſes* added to the great af-
" fliction of the hail, violent earth-
" quakes, ſo that, thoſe who endeavour-
" ed to eſcape the dangers of the con-
" cuſſion, periſhed by the hail, and thoſe
" who fled from the hail, were killed
" by the earthquakes. All the houſes
" and very many temples were thrown
" down. The king being ſubdued by ſo
" many evils, at length gave the *Jews*
" leave to depart, on *Tueſday* the fifth
" of *May*, in the year one thouſand four
" hundred and ninety-one, A. C. after
" being in *Egypt* four hundred and thirty
" years." The *Jews* being departed, *Cherres* repented his having given them their liberty, and purſuing them with an intent to bring them back to their former ſlavery, periſhed with his army in the *Red Sea*, on the *Monday* following the *Jews* emigration.

No

No tranſaction in ſacred or prophane hiſtory is ſo full of great and wonderful events, as this: more than mortal power and wiſdom is viſible in every part of it. *Xenophon*'s retreat with ten thouſand *Greeks* from the interior parts of *Aſia*, when ſurrounded by hoſtile nations they opened a way through their multitudes, and reaped the rich produce of the *Aſiatic* plains, has (as well as other grand exploits merely human) deſervedly received the applauſe and admiration of mankind: but the difficulties the *Iſraclites* had to ſtruggle with, were to be ſurmounted only by ſupernatural aid; the almighty hand which led them out of bondage in oppoſition to the intereſt, advantage, and inclination of their maſters, protected them.

In their journey, what ability merely human, could have been capable of conducting

ducting and preſerving ſix hundred thouſand men, with their wives and children, ſurrounded by enemies? [h] in that great and terrible wilderneſs, wherein were fiery ſerpents and ſcorpions and drought: [i] a land of deſerts and of pits, of drought, and of the ſhadow of death, a land that no man paſſed through, and where no man dwelt. When the proviſion, they had brought out of *Egypt* with them, was exhauſted, and no natural reſources were found to ſupply their wants, genius and the cleareſt mental faculties could afford no aſſiſtance; human wiſdom has no creative power; yet no ſooner did their dilemma require the exertion of ſuch a power for their preſervation, than the deſerts were covered with food, and ſtreams of water burſt forth from the barren rock.

[h] Deut. viii. 15. [i] Jer. ii. 6.

We

We discover in no part of the *Egyptian* history, the charge of misrepresenting and suppressing incidents derogatory to the honour of the nation, so frequently made against the priests, who only kept the public records, as in the transaction before us; they would undoubtedly have obliterated every trace of it, if they had brought the *Israelites* back to their former slavery; as that was not effected, and the world must inevitably hear of their tyranny, impiety, and disgrace, they have endeavoured, with refined art, to invalidate the credit of *Moses*'s actions, by giving them a fabulous representation.

Horus, in whose reign *Moses* was born, and *Cherres*, before whom *Moses* wrought his miracles, are indiscriminately called by the *Egyptians*, the good *Osiris*, and *Moses* the evil *Typhon*. A misnomer cannot

not change the nature of facts; and the actions they relate of *Typhon* (when disrobed of fiction) so exactly concur with the history of *Moses*, that we must immediately discern they built their fiction on the miracles and subsequent actions of *Moses*.

They say, that *Typhon* having been inclosed in an ark of sea-weed and reed, was thrown into the *Nile* by *Osiris*.

Moses was exposed by the order of *Horus*, on the *Nile*, in an ark of reeds, or rushes.

Typhon conspired against *Osiris*, and being assisted by the queen of *Ethiopia*, and seventy-two giants, cut the king's body into fourteen pieces.

This agrees with *Joſephus*'s account of *Moſes*'s marrying *Tharbis* princeſs of *Ethiopia*, his being aſſiſted by *Aaron* and ſeventy elders in the government of the *Iſraelites*, and leading out of *Egypt* twelve tribes deſcended from *Jacob*, and two from *Joſeph*.

Typhon, they ſay, was the creator of inſects, ſerpents, and reptiles.

Moſes changed his rod into a ſerpent, brought locuſts, frogs, lice, and ſwarms of flies, into every part of *Egypt*.

They ſay, that *Hieroſolymus* and *Judeus* were ſons of *Typhon*.

Moſes conducted the *Iſraelites* to the borders of *Canaan*, from whence they entered into *Judea* and *Hieroſolyma*.

Theſe

Theſe quotations evidently ſhew, that the *Egyptians* drew the fictions of *Typhon*, from the hiſtory of *Moſes:* if any deſire more evidence, they will be abundantly ſatisfied by conſulting the learned *Bochart*.

Cherres having fallen a victim to his impiety, and obſtinacy, was ſucceeded in his throne by

ARMAIS,

Anno. A. C.

1490.

OF this prince's actions, we are only informed, that he paid great attention to the education of his ſon *Seſoſtris*. It is very probable, as the *Egyptian* religion did not permit them to live

amongſt the *Jews*, that they firſt inhabited the *Thebais* in this reign, removed the regal ſeat from *Memphis* to *Thebes*, and took poſſeſſion of the cities evacuated by the *Jews*, which muſt have been very numerous to accommodate near two millions of people.

The moſt ancient maps inform us, that at the entrance of the *Thebais*, due ſouth of *Joſeph*'s canal, was *Hermopolis*, adjoining to the *Thebaicum* coſt; *Apollinopolis Minor*, due weſt of this city, towards the great deſert; *Lycopolis*, ſouth of *Apollinis Minor* on the bank of the *Nile*, *Antæopolis*, *Hipſele*, *Crocodilopolis*, *Dioſpolis Minor*, *Pampinus vicus*, *Contra Copton*, *Memnonium*, *Latopolis:* on the eaſtern ſide of the *Nile*, was *Thebes*; to the north of that city was *Maximinianopolis*, *Apollinis vicus*, *Coptos*, *Neapolis Cæne*, *Chenoboſcia*, *Lepidatum*, *Panopolis*;

to

to the eaſt, at the foot of the *Perphyrites*, *Chemnis*; more northerly, adjoining to the river, on the borders of the *Heptanomis*, were *Antinopolis*, and *Poos Artemidos*. It is not poſſible to aſcertain the antiquity of theſe cities; moſt of the names being *Grecian*, have led ſome to think, that they are more modern than the ages under conſideration, whilſt others are of opinion, that they are the ancient cities, though the names known at this time, were given to them by the *Greeks*, who only have handed down to us an account of them. This point muſt remain undetermined; nor is it of importance to the preſent world, or the glory of that empire, whoſe opulent and powerful cities are now, through the mutability of ſublunary things, ſwept away from their foundations, and obliterated from memory and record. *Armais* paid the great debt of nature, five

years after he aſcended the throne, which was immediately filled by his ſon *Seſoſtris*.

SESOSTRIS,

Anno. A. C.

1485.

IN the former reigns, we have ſeen the *Egyptians* gradually expanding their genius, and without foreign aids, arrived at a proficiency in arts and ſciences, ſuperior indeed to the world in general, though far from accuracy, and perfectneſs. The laws enacted to ſupport ſociety and cultivate urbanity, were juſtly admired, yet the internal government was very defective, the lands were not well regulated, a vaſt deal lay uncultivated, and in an unwholeſome

wholeſome ſituation, uſeleſs and peſtilential to the kingdom; the revenues were not well arranged, commerce had ſcarcely been attended to, and there was very little wealth, either in private poſſeſſion, or in the treaſury; the will of the monarch was the guide of the ſubject's actions, his ultimate ambition was to erect ſome enormous edifice, and theirs to indulge their natural indolence, and eat their moderate viands, with as little trouble as poſſible.

Henceforward, we ſhall ſee the face of things greatly changed in *Egypt*. *Seſoſtris* was endowed by nature with all the accompliſhments neceſſary to make a great king; he penetrated in an inſtant into the cauſes of events, ſaw the tendency of occurrences, and retained whatever he had once known: to theſe extenſive mental endowments, were

united great corporeal powers; he was, according to *Euſebius*, ſeven feet and two inches in height, and juſtly proportioned in all his limbs, inured to hardſhips, and laborious exerciſe, from his youth, which gave him an activity and ſtrength capable of ſupporting the fatigues of war.

Thus accompliſhed by nature, and adorned with every advantage, which art and literature could give him, there ſeemed in him an aſſemblage of endowments to make his people happy, and extend his kingdom to a powerful and glorious empire. He ſoon diſcovered an attachment to arms, and a deſire of heroic fame; his manner of education would not admit of a life of inactivity, his natural magnanimity puſhed him on to great actions, youthful ardor fixed his ideas on the glory of conqueſt, and laid

waſte many peaceful nations, before his ripened underſtanding ſhewed him how widely he had miſtaken the character of an hero: he imagined his valour (of which no one had a larger ſhare) would intitle him to that character; a diſpoſition frequently, and as often erroneouſly, ſuppoſed to conſtitute the hero.

Valour is by no means in itſelf a virtue, but rather a natural diſpoſition of mind and body, which may be either good or bad, as it is applied. The moſt abandoned often poſſeſs it, and ſome have been ſeduced by it, from the paths of rectitude, to vicious courſes: though it is not in itſelf a virtue, it will eaſily become ſo, under the influence of a ſuperior virtue. Loyalty to his king, and love for his country, regulated by obedience, convey virtue to the ſubject's valour. The hero draws

his hopes of ſucceſs from a confidence in Almighty protection, and animates his zeal by univerſal humanity: it is this refined and boundleſs love for mankind, which conſtitutes the hero's virtue. A ſteady and unremitted attention to our duty, undaunted by danger, unbiaſſed by affection, and uninfluenced by allurements, diſtinguiſhes true and virtuous valour, from furious zeal and pernicious violence.

The warmth of this magnanimous youthful prince, may be intimated as an apology for his diſpoſition to war, but cannot render it laudable; a king who truly loves his people, muſt ever look on war, as a misfortune, and will to avoid it, attempt every means, conſiſtent with his honour, and not injurious to his eſtabliſhed rights and thoſe of his ſubjects; with which diſpoſition true bra-

very

very is naturally united, the leſs fond he is of incroaching on others rights, the more zealous he will be in the defence of his own; frequent conteſts never extort from the enemy veneration or dread. The prince who gives no offence to his neighbours, and maintains his own juſt pretenſions with uniformity and reſolution, is only reſpectable, deſerving admiration and applauſe.

Seſoſtris, before he undertook the conqueſt of foreign nations, wiſely determined to remove the internal defects of his own dominions, and by a juſt arrangement of the ſeveral departments in the ſtate, render *Egypt* formidable within itſelf.

[k] He firſt divided the whole kingdom into ſix and thirty diſtricts, and ſet over

[k] Diodorus, lib. 2.

them,

them, men of known honeſty and abilities, who were to ſuperintend the execution of the laws, collect the taxes within their provinces, and give an account of the particular ſtate of affairs, and their conduct, to the king; and at the ſame time parcelled out the lands to individuals, under an annual tax to be paid into the treaſury of the diſtrict,[1] with this reſerve to the landholder, that he ſhould have his taxes remitted in proportion to the damage, he ſhould at any time ſuſtain from an impetuous inundation of the *Nile*.

The lands, and revenues ariſing from them, being thus regulated, he reduced all his ſubjects into ſeven claſſes or orders: and the more effectually to ſup-

[1] Herodotus, lib. 2.

port

port this regulation, he inſtituted, [m] that every ſon ſhould practiſe the profeſſion of his father.

Having ſettled his civil plan, he prepared to gratify his deſire of glory, and military atchievements: here he had great difficulties to ſurmount. The diſpoſition of the people, by no means inclined to war; the ſupineneſs of former reigns, had introduced an indolence and averſion from fatigue, which had not only infected the artiſts, but the military order, which having long taſted the ſweets of retirement and eaſe, diſcovered the greateſt reluctance in exchanging their placid enjoyments, for the toils of war. [n] *Seſoſtris* divided the militia into two ſeparate corps, *Hermo-*

[m] Ariſtotle, pol. lib. 7. cap. 10. initio.

[n] Herodotus, lib. 2.

tybians,

tybians, and *Calaſirians*; the former were raiſed in the diſtricts of *Buſiris*, *Sais*, *Chemmis*, *Papremis*, and one half of the iſland of *Natho*, and conſiſted of one hundred and ſixty thouſand foot; the latter were ſupplied by the juriſdictions of *Thebes*, *Bubaſtis*, *Apthis*, *Tanis*, *Mendes*, *Sebennytus*, *Athribis*, *Pharbathis*, *Thmius*, *Onyphis*, *Anyſis*, and *Mycephoris* in an iſland oppoſite to *Bubaſtis*, and amounted to two hundred and fifty thouſand. In peace they were quartered in their ſeveral provinces, and had each twelve acres of land free from taxes allotted to them for their pay, and maintenance: from each of theſe corps, a thouſand men were annually draughted to guard the king, and received, [o] beſides the revenues of their lands, five pounds of bread, and two pounds

[o] Herodotus, lib. 2.

of

of beef each day, with a ſufficient quantity of wine: an allowance diſpenſed for the maintenance of their families, as well as themſelves.

This body of militia, ſo reſpectable in point of numbers, was in reality a vaſt undiſciplined rabble, unuſed to regularity on a march, ignorant of method in war, and when led on againſt an enemy, ruſhed, regardleſs of order, tumultuouſly to battle. *Seſoſtris* is ſaid to have introduced a ſpecies of diſcipline amongſt them: what it was, is at this time unknown: it is certain, however,[p] that he found means, not only to eradicate their indolence and inactivity, but to infuſe into them a ſpirit of emulation and ardent deſire of fame.

[p] Diodorus, lib. 2.

Having

Having augmented his army with one hundred and ninety thouſand men, from the order of huſbandmen, twenty four thouſand cavalry, and twenty eight thouſand armed chariots, which he firſt introduced into armies, and aſſembled on the *Red Sea* a fleet of four hundred ſhips loaden with warlike ſtores and proviſions, he firſt attacked and ſubdued the *Ethiopians* (who having left the banks of the *Indus*, had for a conſiderable time been ſettled in the neighbourhood of *Egypt*) and laid on them an annual tribute of ebony, gold, and ivory. From thence he marched into *Aſia*, and his fleet having paſſed, what is now called the ſtraits of *Babelmandel*, attended the army in its march, coaſting by the *Arabian* ſhore, to the gulf of *Perſia*.

Some

Some have asserted, that *Sesostris* crossed the *Ganges* and subdued various nations in *India*. Supposing his forces irresistible, the difficulties, which must inevitably have obstructed his march, the time in which he completed his victories, and the improbability of subsisting six hundred and fifty two thousand men, and four and twenty thousand horses of the cavalry, besides those of eight and twenty thousand armed chariots, in many barren countries, he must have passed, before he could reach the banks of the *Ganges*, affect the credibility of the assertion, and induce me to think with *Herodotus*, that his conquests, after the reduction of *Ethiopia*, were confined to that part of the *Asiatic* continent, which lies between the *Red Sea*, and the gulf of *Persia*, inhabited by the *Arabians*, the *Holy Land*, *Syria*, *Mesopotamia*, *Persia*, *Turcomonia*, *Natolia*,

tolia, Georgia, Circaſſia, and *Thrace* in *Europe.*

The *Aſiatic* nations, unſuſpicious of foreign danger, and engaged in cultivating the arts, to which they were devoted, were in no condition to oppoſe the *Egyptian* monarch: not having the leaſt deſire to extend their territories, they had no idea of being deprived of them; the flocks and herds which filled the plains, the rich gifts of nature, affluently ſupplied their wants, and united eaſe to the happineſs, which peace diffuſed amongſt them. The deſolations of war had not reached their quiet regions, and blaſted the works of virtue, innocence and induſtry, or taught them the uſe of fortifications to impede the invaders progreſs; ſo that *Seſoſtris*'s wars in *Aſia,* were little more than a march through the ſeveral nations, to plunder

them of their riches, reduce a free and inoffenſive people to ſlavery, and build his fame on the ruins of induſtry, and thoſe ſweet enjoyments, which delight human nature in her pureſt ſtate.

When *Seſoſtris* had croſſed the *Don* and the *Danube*, and entered *Thrace*, the ſcene was totally changed; he had no longer the luxuriant plains of *Aſia* to ſupply his army with proviſion and forage, nor a people of effeminate diſpoſition to contend with; the *Thracians* fed on the fleſh of animals taken in hunting, drank milk or water, lived in rugged cottages, and were clothed in the ſkins of wild beaſts ſlain by their own hands: thus accuſtomed to ſimple food, labour and dangers, their conſtitutions were exceedingly robuſt, capable of ſupporting much fatigue, without ſuſtenance, for an almoſt incredible length of time.

[q] In war they were terrible to their enemies, in peace, beloved for their hoſpitality, generoſity, honeſty, and diſintereſtedneſs, inoffenſive to their neighbours, and impatient of injury.

When *Seſoſtris* entered their territories, they immediately aſſembled, boldly attacked his army, and retreated unbroken, to reſt their arms weary with ſlaughter, and reſolving to ſell their liberty, as dear as poſſible, ſoon renewed the battle, and bravely diſputed every inch of ground: each fought as if his country's fate depended on his ſword alone, and fell in the midſt of enemies. They made a noble ſtruggle for freedom, but in vain, their forces were greatly reduced by the many battles they fought; and unable to meet the enemy in the

[q] Herodotus, lib. 2.

field,

field, were neceſſitated to oppoſe art to ſtrength, and endeavour by policy and ſtratagem to weaken and deſtroy the enemy, which they had almoſt effected, by cutting off all forage and proviſion from the *Egyptian* army: the hopes, they conceived from this advantage, were of ſhort duration; *Seſoſtris* found means to ſupply his army, and they were obliged to ſubmit to the conqueror.

Some authors have aſſerted, that he could not withſtand the *Thracians*, and withdrew his troops without gaining any advantages over them. Others, that he treated them with cruelty, after they were ſubdued. Nothing can be more foreign to this monarch's character, than either of theſe repreſentations: with reſpect to the former, the ſituation of his vaſt army, incumbered

with immenſe plunder, priſoners from *Aſia*, and the neceſſary train, could not admit of a choice of conduct; victory alone could ſecure it from ruin; unleſs we ſuppoſe, that the *Thracians*, after finding themſelves not inferior to the *Egyptians*, kindly permitted them to depart, without reſenting the invaſion, and taking the advantages, which muſt have been given them, in the retreat of ſuch an incumbered multitude over the *Danube*. Beſides, the greatneſs of *Seſoſtris*'s ſoul, would not have brooked the diſgrace of tacitly acknowledging himſelf conquered; a tame ſubmiſſion never gratified his deſires, a powerful reſiſtance ſtimulated his ardour, and drew him out into a diſplay of conduct and valour, worthy the greateſt hero.

As for treating the vanquiſhed *Thracians* with cruelty, it ſeems very improbable.

bable. A brave and generous ſpirit admires the ſame virtues in an enemy; he contends with him only for glory, and never deſcends to revenge a reſiſtance, which aroſe from principles, he holds in the higheſt eſtimation. Great and good minds never add cruelty to affliction; they look on miſery with a kind of ſacred regard; when offended, are ſlow to revenge, and never puniſh with all deſerved rigour. They take no delight in deſtroying, when they have it in their power, and feel the trueſt joy in pardoning an offender: this debt to the general calamities of human nature, the great *Seſoſtris* extended to his enemies, and indulged his taſte and private enjoyment, with acts of mercy and generoſity. Whenever he conquered a people, who had ſhewn that they knew the value of liberty, by bravely defending it, he thought ſuch only an addition to

his glory, and endeavoured to perpetuate the acquisition of a brave people to his dominion, by erecting pillars in their country, with his own statue on them in an *Egyptian* dress, holding an arrow in one hand, and a bow in the other, with this inscription on the string of it: "I obtained this country by the strength of these arms;" some of which *Herodotus* saw standing in *Palestine*.

Sesostris having been absent from *Egypt* nine years, and planted a colony on the *Black Sea*, which gave rise to the *Colchians*, returned home loaden with military glory, and all that was found curious or valuable in nature, art, or science, in the vanquished nations.

Warlike ardor now yielded the ascendency to the solid virtues of peace, which

which had always poſſeſſed a large ſhare of his affections; though they had been borne down for a time, by the ſplendor of arms, and vanity of trampling on conquered kings.

The wars of *Seſoſtris* were particularly advantageous to his dominions, in point of wealth, elegance, and ſtrength; a circumſtance never attendant on war in theſe days: now nothing but deſolation follows its ſteps; wealth is exhauſted, and ſcience ſtagnated by it; and the conqueror is ſeldom ſo powerful after his victories, as before he entered upon the war. Suppoſing a king, after a ten years war, brought a million of new ſubjects, with a proportionate extent of country under his dominion, it will be found a ſpecious, rather than a real acquiſition; if he, inſtead of ſix hundred thouſand men, the number *Se-*

Soſtris led into the field, had but half that number, (more than which are often kept on foot by one prince) it is ſeldom found that more than four fifths ſurvive one campaign, which loſs in ten campaigns, will amount to ſix hundred thouſand able bodied men, inſtead of the old and young, women and children, found in the conquered country.

Beſides, this is not all the loſs to be eſtimated; the wiſe regulator of the world, to propagate the ſpecies, has ordered nearly an equal number of men and women, that each woman may have an huſband, and be aſſiſtant in carrying on the work of generation, which in war cannot be effected, and many of whom, during the war, muſt have died without iſſue, who otherwiſe, perhaps, would have had a numerous offſpring: but allowing, that each woman might

might have had no more than two children in the courſe of ten years, theſe added to the ſix hundred thouſand men loſt in war, ſhew that the king ſuffers a loſs of two hundred thouſand valuable ſubjects, who would have been united to his government, by national affection, duty, and intereſt, inſtead of thoſe who bear the yoke with reluctance, and are ready to ſeize the firſt opportunity to ſhake off his power. Thus does war, however ſucceſsful, ſap the foundation of a nation's welfare, and involve not only the preſent age in diſtreſs, but extend its malign effects to ſucceeding generations.

The points in which nations are particularly affected by war at this time, the loſs of inhabitants, and decay of arts and ſciences, ſuſtained no kind of injury from the wars of *Seſoſtris*. *Egypt* abounded

abounded in inhabitants; the lands, which required the labour of very few hands, were cultivated in the ſame manner as before the army marched againſt the enemy; the eſtates of the ſoldiers, were cultivated by their families, and the other lands by the proprietors, ſo that there was the ſame annual produce and revenues: the ſciences were cultivated only by the prieſts, who did not follow the camp; and the body of artificers, who were never admitted to the military employment, abundantly ſupplied tools, inſtruments, and manufactures, and ſuffered no kind of impediment or interruption in the exerciſe of their ſeveral talents and occupations; the greateſt diſadvantage they ſuſtained, was the facility with which they executed their employments; the ſimple ſtate of agriculture, architecture, and dreſs, required no great variety of implements

plements and manufactures, and admitted of an indolence and inattention, injurious to ſkill and improvement, and occaſioned that early ſtagnation ſo much wondered at in the *Egyptian* genius; this diſpoſition, the return of *Seſoſtris* no longer permitted to exiſt; the variety of artificers, tools and machines which he brought with him, executed the ſeveral branches in which they were employed ſo much better, than had ever been done in *Egypt*, that the *Egyptian* artificer found himſelf under a neceſſity of exerting his genius to get employment, by which means mechanics were univerſally improved, the arts refined, and the nation became more illuſtrious and elegant.

The facility with which this monarch over-ran other nations, pointed out to him the impropriety of leaving

his own country expoſed to the ſudden incurſions of an enemy. *Egypt*, though abounding in cities and inhabitants, was from its ſituation, and manner of diſpoſing of the army in peace, liable to be ſurprized, and become an eaſy conqueſt. The *Thebais* was in no danger of a ſurprize, the countries to the ſouth and eaſt of it, were under the *Egyptian* dominion, and to the weſt lay the deſerts of *Lybia*, over which it would have been madneſs to march an army, where, the ſands blown by impetuous winds, which are frequent and ſudden, roll like the waves of the ſea, and would inſtantly ſuffocate the moſt numerous army. But the *Delta* was not ſo ſecure, from its nearneſs to the continent of *Aſia*; therefore [r] *Seſoſtris* built a wall from *Peluſium* to *Hieropolis* a

[r] Diodorus, lib. 2.

city

city adjoining to the *Red Sea*, in length about ſixty geographical miles, the extent of the iſthmus of *Suez*, which effectually hindered a ſudden incurſion of the *Aſiatics*.

Seſoſtris having thus ſecured his kingdom, in the only part expoſed to a ſudden invaſion, executed an undertaking to ſupply by art, the conveniencies and advantages denied them by nature. The *Thebais* and *Heptanomis* ſuffered greatly in many parts for want of water; the intenſe heat and dryneſs of the climate, created a barrenneſs in many lands, which were capable of vegetation, if ſupplied with a moderate quantity of water, and lay uncultivated, uſeleſs, and deſerted, for want of that element: he therefore opened canals from the *Nile*, and diffuſed its waters to various parts of the kingdom. The royal canal was

opened

opened at *Dioſpolis Minor*, where, the *Nile* having inclined to the eaſt, makes an elbow to the weſt, and paſſing by *Crocodilopolis*, *Hipſele*, *Antæopolis*, *Apollinis Minor*, &c. and leaving *Joſeph*'s canal (which extended from oppoſite *Poos Artemidos* to *Cene*) at the diſtance of near two leagues to the eaſt, threw off a branch to the weſt, which emptied itſelf into the lake *Mæris* by three ſtreams, one on the eaſt, another in the centre, and the third by the labyrinth; the main canal was carried on cloſe to *Memphis*, about two leagues diſtant from the weſtern arm of the *Nile*, in the *Delta*, and finally terminated in the lake *Maro* * by the

* The lakes *Maro* and *Moeris* (the latter of which *Herodotus*, *Diodorus* and *Strabo* have repreſented to have been equal in circumference to the extent of the *Egyptian* coaſt, but *Pomponius Mela* with more probability, to be only twenty thouſand paces, or ſixteen

the *Mediterranean Sea*, near three hundred miles diſtant from *Dioſpolis Minor*, where it was opened.

From the weſtern ſide of the lake *Mœris*, *Seſoſtris* made another canal, and carried it in almoſt a ſtraight line by *Nitria*, about thirteen leagues weſt of that part of the royal canal, which was oppoſite to the diſtrict of *Buſiris*: this canal (now called by the *Arabs*, the river without water) joined the lake

teen *Engliſh* miles in circumference) are ſuppoſed to have been made for reſervoirs of the water of the *Nile*: that as the riches of *Egypt* depend upon the inundations of the *Nile*, if at any time the waters ſhould not riſe higher than twelve or thirteen cubits, which threatened a famine, they may ſupply the difficiencies by opening the ſluices of the lakes; and if it exceeded ſixteen cubits, when there is danger, they may receive ſome of the abundant water. The expence of opening the ſluices is ſaid to have amounted to 11,250*l.* ſterling.

Maro

Maro on the weſtern ſide. By theſe, and many other canals, which *Seſoſtris* cut, the intercourſe between different parts of *Egypt* became commodious and pleaſant; commodities were carried with facility; and travellers, inſtead of wading through burning ſands, were conveyed from place to place with conveniency and eaſe. * And lands before uſeleſs, deſert and uninhabited, were cultivated, laid out in fields and gardens, rendered beneficial to the kingdom, accommodated

* Notwithſtanding theſe canals, there were many high lands which could not be affected by the inundation, or receive any benefit from the canals. This want was afterwards ſupplied by means of ſpiral pumps, which being turned by oxen, threw the water into pipes laid to different parts of the lands. *Diodorus*, lib. 1ſt. ſpeaks of ſuch an engine, called *Cochlea Ægyptia*, invented by *Archimedes* in his travels into *Egypt*; one of which is now uſed to raiſe water in his Majeſty's garden at *Kew*.

with houſes, public ſtructures, and ornamental buildings.

The inundation of the *Nile*, ſo productive of fertility and advantage to *Egypt* in general, was ſometimes deſtructive to individuals with their flocks and herds, when the riſe was ſudden, and the flow impetuous. The predeceſſors of *Seſoſtris* had attempted to guard againſt this peril by making embankments in the moſt expoſed places; but they were executed with ſo little judgment and ſkill, that they were frequently borne away by the water, and ſwept off every man or animal, which could not fly from its impetuoſity. To protect his people from this danger, *Seſoſtris* made ſpacious and lofty mounts of the earth which had been taken out of the canals; and compelling his ſubjects to build houſes on them for themſelves, and accommoda-

tions for their cattle, they ſoon became flouriſhing and pleaſant cities, greatly uſeful and ornamental to the kingdom. The imagination cannot well conceive a more ſingular and pleaſing proſpect, than *Egypt* affords, when the waters of the *Nile* overſpread the country in *July* and *Auguſt*; an infintiy of cities, towns, and villages riſing out of this temporary ſea, diſcover in ſome the buſy multitudes exerciſing their occupations, in others the buildings are only ſeen, and the more diſtant ſeem juſt emerging from the waves; and the veſſels ſailing in the intermediate ſpace, from city to city, enrich the view, and exhibit a moſt diverſified and beautiful ſcene.

Seſoſtris deſigned to have opened a communication between the *Nile* and the *Red Sea*, and began the work, but deſiſted from it, on a ſuppoſition that *Egypt*

was lower than the *Red Sea*, and would be deſtroyed by it, or at leaſt, that the waters of the *Nile* would be ſpoiled by a mixture with thoſe of the *Red Sea*. Modern geographers are of opinion, that *Egypt* is not ſo high as the level of the *Red Sea*; the ancients joined *Strabo* in the contrary opinion: this is certain, though many kings of *Egypt* have meditated on the plan of uniting the *Nile* and *Red Sea*, by a grand canal, no one was ſo hardy as to carry it into execution.

Works of public utility were the firſt objects of *Seſoſtris*'s attention, but they did not intirely engage him; his great mind delighted to adorn his improvements, and embelliſh his kingdom with monuments and various noble edifices: [s] the foreign artificers built by his order,

[s] Diodorus, lib. 2.

two ſquare obeliſks of granate, to be uſed as gnomons, each an hundred and eighty feet high, on which the amount of his hereditary revenues, and thoſe of the nations he had conquered, were engraved. One of them, *Pliny* [t] ſays, was conveyed by *Auguſtus* to *Rome*, and ſet up in the *Campus Martius*. He erected two gigantic ſtatues of himſelf and his queen, each five and forty feet high, and four others repreſenting his four children, each thirty feet high, before the temple of *Vulcan* built by him in *Thebes*, and with a liberality of mind, ſcarcely to be expected in ſuch unenlightened ages, [u] built many temples, in different cities, and dedicated them to the divinity peculiar to the place.

[t] Pliny, lib. 36. ſec. 14, p. 736.

[u] Herodotus, lib. 2.

Seſoſtris

Seſoſtris, though particularly aſſiduous and diligent in promoting the internal welfare of his hereditary kingdom, was totally negligent of his conqueſts; he neither ſecured them from revolting by quartering his troops amongſt them, nor endeavoured to eſtabliſh a commercial intercourſe with his new ſubjects, and unite them to *Egypt* by the ties of intereſt and advantage: he had no idea that the ſeeds of empire were incorporated with commerce, or that immenſe riches, honour and fame were procured by it; if he had, his diſpoſition to every action that appeared to him honourable and beneficial to his dominions, would have induced him to cultivate it with ardour, and enrich his country with the productions of every region. Nature particularly delights in diſſeminating her bleſſings in various countries, to make the different parts of the world neceſſary to

each other, and by this mutual dependence for conveniencies and elegancies, to unite them in one general intereſt. Commerce alone opens this natural connection, and aſſembling the curious offspring of every clime, brings health to the feeble, riches to nations, and magnificence to kings and nobles.

To what an height of glory would *Seſoſtris* have raiſed his reign, had he made the force of his arms ſubſervient to the enlargement of commerce, and rendered his country as much ſervice, by making it, the grand mart of the world, as he made his victories illuſtrious, by the acquiſition of ſkilful artificers and men of genius? But this was not *Seſoſtris*'s ſphere of action; the cleareſt head does not immediately diſcern every improveable incident; nor do the ideas of a ſyſtem, in itſelf of the utmoſt utility and benefit,

benefit, neceſſarily ſtrike the mind with any conſiderable force; ideas of it enlarge as the ſyſtem unfolds; and *Seſoſtris*, though he did not exert his powers to promote a naval commerce, made the firſt ſtep towards it, in prevailing upon his people to venture on the ocean.

Planimetry received at this time no ſmall improvement; it was practiſed, as I have ſhewn above, in the days of *Joſeph*, but now firſt reduced to exactneſs. *Seſoſtris*, in the partition of lands, enacted that every landholder ſhould be intitled to a reduction of taxes, in proportion to the diminution of land he had ſuſtained by the inundation of the *Nile*: this regulation neceſſitating every landholder to make frequent ſurveys, and keep an exact meaſurement of his lands, produced the more perfect knowledge of the ſcience.

Mechanics ſeem to have made more rapid improvements at this time, than any other branch of the mathematicks, though I cannot find their exact ſtate, nor are there any deſcriptions of their machines extant; yet we have the ſtrongeſt evidence from effects, that they worked on eſtabliſhed accurate principles, and poſſeſſed very ingenious tools and machines: unleſs they had, we can have no rational idea by what means, they could raiſe the enormous ſtones which covered in the temple of *Vulcan*, elevate obeliſks of one hundred and eighty feet in height, the ſtatues of *Seſoſtris*, his queen and children, to a perpendicular on their baſis. Theſe mechanic powers, unknown in *Egypt*, until *Seſoſtris* returned from his expedition, were probably introduced by the *Aſiatic* captives, whom that monarch ſelected for their ſkill and ingenuity,

ingenuity, in the ſeveral conquered countries, and brought with him to *Egypt*.

The ſedentary diſpoſition of the *Egyptians*, and averſion from foreign intercourſe, had confined their geography to this time within the limits traced out by *Moſes*; but the conqueſts of *Seſoſtris* extended the ſcience; and the [w] maps which that monarch made of all the countries, he led his armies through, and diſperſed even amongſt the *Scythians*, that no one might be ignorant of his fame, gave them a tolerable knowledge of the weſtern parts of *Aſia*, and the eaſtern boundaries of *Europe*.

Architecture and ſculpture now appeared in the *Egyptian* cities without diſguſting ruſticity; and from the taſte and

[w] Euſt. in fine Epiſ. ante Diony. Perleg.

magnificence

magnificence of *Seſoſtris*, and the numerous excellent ſtatuaries, architects, and carvers he conſtantly employed, there is great room to think, that *Thebes* in particular owes its greateſt ornaments, and moſt noble buildings to him. Some are of opinion, that this city was founded by the *Iſraelites*, ſettled there by *Joſeph*, and others conjecture, that it was built by *Buſiris*. This is certain, it was founded in early ages of the empire, and muſt have received the aid of many ſucceeding princes, to build up that greatneſs and grandeur, which exceeded all the magnificence of antiquity. It is called in the ſeptuagint *Heliopolis*, the city of the ſun, the moſt famous city in the world. [x] *Strabo* ſays, that it was ſurrounded with a ſtrong bulwark. And [y]

[x] Strabo, lib. 17. [y] Iliad, ix. v. 381. &c.

Homer

Homer thus celebrates its opulence and power.

Οὐδ' ὅσ' ἐς Ορχομενὸν ποτινίσσεται ὅδ' ὅσα Θήβας
Αἰγυπτίας, ὅθι πλεῖζα δόμοις ἐν κτήματα κεῖται·
Αἵθ' ἑκατόμπυλοί εἰσι, δι' ἑκάστην
Ἄνερες ἐξοιχνεῦσι σὺν ἵπποισι καὶ ὄχεσφιν.

Not all the riches which in ſtores are found,
Through every part of *Orchomenian* ground,
Nor all the wealth, that haughty *Thebes* e'er ſaw,
Whoſe matchleſs force retains the world in awe,
Who ſends to nations the command of fates,
By crouding heroes through her hundred gates.
Two hundred cavalry, beheld from far,
On fiery horſes iſſuing forth to war,
With cars two hundred, a tremendous train,
Through each wide portal, fill the ſpacious plain.

Thebes

Thebes was founded on the *Arabic* ſide of the *Nile*, but in after ages, being extended to the plain on the weſtern ſhore of that river, received the *Nile* in its boſom, an acquiſition particularly beautiful and beneficial to a city ſituated ſo near the tropic. [z] The houſes were built four or five ſtories high, of brick made in ſquare moulds, and baked in the ſun. The public buildings were magnificent, and every part of the city, according to the concurrent accounts of ancient authors, abounded in wrought gold, ſilver and ivory, obeliſks of one block of granate, and *Coloſſian* ſtatues.

Diodorus ſays, of four temples in *Thebes*, which were remarkable for their ſize and grandeur, one ſtanding in his time was half a league in circumfe-

[z] Diodorus, lib. 2.

rence;

rence; its walls were ſeventy-ſeven feet and an half high, and twenty-four broad; and that the richneſs of the ornaments, was equal to the magnificence of the temple: theſe decorations were carried away by *Cambyſes*, together with the artiſts, who afterwards built the grand palace, which *Alexander* burnt in *Perſepolis*, and others in *Suſa* and *Media*.

Time, that unwearied deſtroyer of every monument of human grandeur and genius, has now almoſt ſwept away the once powerful, opulent and magnificent *Thebes*; nor does its greatneſs live in any hiſtorian; a loſs, that the curious mind cannot but feel and lament. In order to give as full a conception of it as poſſible, it will not be entirely foreign to my undertaking, or diſpleaſing to the reader, to introduce the accounts ſome moderns give of the ruins of this once illuſtrious city.

Mr.

Mr. *Granger*, an author of reputation, thus deſcribes an edifice, which he thinks was a temple of *Iſis*. The firſt object which offers itſelf to our view, is a portico ſixty feet high, thirty-ſix broad, and ſeventy-one thick, embelliſhed with a beautiful cornice, and a fillet round it; below which, and immediately over the gate, which is twenty feet high and ten wide, we ſee a ſort of eſcutcheon compoſed of a globe, ſupported by two kind of eel-pouts, placed on an azure field in the manner of two extended wings. This portico is covered from the top to the bottom with hieroglyphic inſcriptions. From this gate we enter into a very ſpacious court, full of the remains of columns: oppoſite to the temple which is in the middle of this court, we find twelve other pillars ſtanding, which ſupport the reſt of the ceiling.

The

The front of the temple is one hundred and twenty-nine feet long, eighty-two wide, and ſeventy high: the back part is one hundred and ſeventy feet long, one hundred and eight broad, and of the ſame height with the front. The walls are covered from the top to the bottom with *Egyptian* divinities in bas relief and hieroglyphic characters; a moſt beautiful cornice goes round the whole, and eight lions heads form gutters.

We immediately entered into a grand hall, one hundred and twelve feet long, ſixty high, and fifty-eight broad. The ceiling is ſupported by ſix rows of pillars each; the ſhaft of theſe columns is fifty-two feet, and their circumference twenty-three; the chapiters of the columns are formed of four women's heads, with their backs to each other.

The

The walls of the hall are covered with an infinity of figures of animals, *Egyptian* divinities, and hieroglyphic characters. The ceiling, the ſtones of which are each eighteen feet long, ſeven broad, and two thick, is painted in freſco, and the colours are ſtill very lively.

From this hall we paſs into a large ſquare ſaloon, the ceiling of which is ſupported by ſix columns, three on each ſide, of the ſame form and proportion as the precedent; this ſaloon is forty-two feet, by forty-one.

The ſame hall leads to four chambers; the firſt is ſixty-three feet by eighteen, the others forty-three by ſeventeen. The walls of theſe chambers are painted and covered with inſcriptions and hieroglyphics.

From the laſt chamber, we enter into a veſtible of twelve feet long, and three wide, which leads to winding ſtairs, by which we aſcend to the terrace: there, on the ceiling of the grand hall, is a very dark chamber, eighteen feet ſquare, and nine high, enriched with many figures cut in bas relief: on the ceiling is the figure of a giant in relievo, whoſe arms and legs are extended.

[a] A *French* miſſionary in his voyage up the *Nile*, gives the following deſcription of ſome pieces of antiquity, he ſaw at the place, where *Thebes* is ſuppoſed to have ſtood: in one place, at a ſmall diſtance from each other, he ſaw ſeven obeliſks; in one hall upwards of an hundred and twenty columns covered from the top to the bottom with hierogly-

[a] Phil. Tranſ. Abr. Vol. III. p. 527.

phics and figures of deities; two ſtatues of a man and a woman eight and forty feet high ſitting in chairs, and two others of black marble, repreſenting women with globes on their heads. And ſpeaking afterwards of a ſpacious building which the country people (who had received the information by tradition) acquainted him, had been in former ages the palace of a king, he ſays, there are in the avenues of it, a great number of ſphinxes twenty feet in length, diſtant from each other about ſix feet. He had no opportunity of examining more than half the circumference of the building, and in that ſpace, walked in four avenues, which terminated at four gates of the palace, in one of which he numbered ſixty ſphinxes, and in another fifty-one, arranged oppoſite to each other. The gates of the palace are of an extraordinary height, covered with vaſt ſtones; one,

which formed the entablature, meaſured upwards of twenty-ſix feet in length, and of proportionate thickneſs: the walls and pillars were covered with innumerable figures, all in profile, the ground of which, the azure and other colours, which are like enamel, appear as freſh as if they had not been laid on a month. There are temples ſo ſpacious, that three thouſand people may ſtand on the roof with eaſe.

Mr. *Norden* gives the following deſcription of a temple.

As we advanced towards the ruins of the temple, our attention was drawn by two *Coloſſean* figures looking towards the *Nile*, of ſimilar dimenſions and prodigious ſize. They are about fifty feet high from the baſis of their pedeſtals, to the ſummit of their heads. They are ſeated

on ſtones almoſt cubic, fifteen feet high, and as many large, comprehending the *Iſiac* figures which ſerve for ornaments on the ſides of each ſtone.

The back part of each ſtone is a foot and an half higher than the fore-part, the pedeſtals are each five feet high, thirty-ſix and an half long, and nineteen and an half wide.

The diſtance of one ſtatue from the other is twenty-one paces; they both conſiſt of ſeveral blocks of a ſort of greyiſh gravel ſtone, and ſeem to have been brought from the caverns which abound in the neighbouring mountains.

The back part and ſides of the chairs, on which they are ſeated, are covered with hieroglyphic figures, which in general are like each other, though there

is

is ſome difference in the particular form of the characters. The chairs ſeem to be made of one piece, of the ſame kind of ſtone with the reſt, but rather more brown and hard.

The pedeſtals are as hard and brown as the chairs: its inſcription conſiſts of one line of hieroglyphic figures, which are greatly injured by time and violence.

The injury the *Coloſſean* figures have received, has been only from time; the hieroglyphics have a ſimilar arrangement in the general diſpoſition, and are executed with elegance and ſymmetry, and are well preſerved. The inſcriptions were engraved to teſtify, that the voice of *Memnon* had been heard. We went afterwards, ſays he, to the ruins on the north ſide, not far from the *Coloſſean*

figures, which are doubtleſs the remains of the palace of *Memnon*.

The portico alone of this temple is enough to give us a grand idea of the *Egyptian* architecture. Each column has over its capital ſmall ſquare ſtones, which ſerve as beams, on which large blocks of ſtone reſt: all that is viſible of them is covered with hieroglyphics, which receive an additional luſtre from the moſt lively colours incruſted thereon; ſome of theſe blocks are forty feet long and two thick. Above theſe ſtones, are other large ones in a tranſverſe poſition, joined to each other like planks, and covered in every viſible part with hieroglyphics.

Two ſorts of columns are to be obſerved in the edifice; their thickneſs

and

and ſolidity give them a fine appearance to the diſtant beholder, whoſe eye drawing nearer is pleaſed with a view of the hieroglyphics, and when cloſe by, delighted with the beauty of the colours.

This kind of painting, has neither ſhade or gradation, the objects are incruſted, as the figures are on the dial plates of watches, with this difference, there is no detaching of them. I muſt confeſs this incruſted matter ſurpaſſed for ſtrength, any thing I had ever ſeen of the kind. It is far above the alfreſco and the moſaic, and laſts longer; and it is ſurprizing how the gold, the ultramarine, and ſeveral other colours, have preſerved their luſture to this day.

On the eaſt and weſt ſides of this edifice there is a wall, which ſerves for an

encloſure; on the north and ſouth ſides are two colonades: the exterior columns are nether ſo high, nor ſo well ornamented as thoſe in the middle; they have no capitals, but a kind of ſwelling at the top, which produces nearly the ſame effect, as that of the thick end of a large club, or mace. There ought to be one-and-twenty columns on each ſide; two-and-thirty only are ſtanding, which are covered with hieroglyphics; thoſe in the middle being the talleſt raiſe the platform higher than the galleries; there is no ſeeing the floor, as it is covered with ruins and ſand three or four feet deep.

Beſides theſe, there are a variety of ruins, to the extent of three quarters of a league weſtward, and other adjacent parts, demonſtrating the extent, ſtupendous

pendous works, and magnificence of this ancient city.

And, indeed, there were many ſtately temples, and ornamental ſtructures, not only in *Thebes*, but in all the chief cities of *Egypt*. A ſpirit of devotion had, in every age, occaſioned the building of ſtupendous edifices to induce the divinity to reſide in them, and to elevate the mind to a degree of dignity capable of converſing with him; but there was a diſpleaſing ruſticity in their buildings, which could not be entirely removed, even by the addition of painting and ſculpture. Numberleſs ſmall hieroglyphic figures on their columns, flat roofs, and abundant apartments in their buildings, conſpired to render them inelegant. A bold and ſpacious relievo conveys a grandeur to the edifice, whilſt a multitude of minute figures appear

pear mean and confuſed. The concave is particularly adapted to pomp and grandeur; the vaulted roof and dome, have a magnificent effect; the eye takes in the whole at a view, and is the point in which all the lines of the building concentre. Theſe ideas, however, reſult from long experience, and a ſeries of improvements: buildings, and works of art, are to be conſidered as grand and beautiful, according to the accompliſhments of the age, in which they were executed. We now look with admiration on the works of a *Wren*, or *Manſard*, at a time, when magnificence and excellencies in arts are redundant. What wonder then muſt the works of *Seſoſtris* have ſtruck the world with, when inſtead of uncouth ſtructures, they ſaw his magnificent temples built in a new ſtile of architecture, with columns of poliſhed marble, adorned with ſculpture,

ture, paintings, and decorations of burnished gold? They thought that human genius could execute nothing more grand, elegant, or beautiful, and their extraordinariness have contributed to support the fame of *Sesostris*, already more than three thousand years, and will continue so to do, to the latest ages of the world.

This great king having, with unremitted attention, promoted the happiness of his people by the wisest laws and institutions, cultivated, adorned, and enriched his country, suffered disturbances in his old age, which gave him great mortification and pain. The incessant labours *Sesostris* engaged the captives in, occasioned them to rebel; the [b] *Babylonish* captives began the commotion, and the *Arabians* following their

[b] Diodorus, lib. 2.

example,

example, ſhook off their fetters, and withdrew from *Egypt*. This event ſoured the monarch's temper, already enfeebled by age, and brought on the illneſs which deprived him of ſight, a defect of nature, mortifying to his pride, who had been accuſtomed to univerſal admiration; he could not ſupport the degrading ſtroke, which ſubjected him to pity and deriſion; and [c] therefore, (to uſe the words of *Diodorus*) with the ſame magnanimity, as he had atchieved ſo many glorious deeds, he bravely encountered death.

He is reckoned amongſt their moſt famous heroes and legiſlators: he left his dominions to his ſon *Menophis*, flouriſhing, and full of riches; the [d] revenues, at the time of his death, were equal to thoſe of *Rome* in her higheſt

[c] Diodorus, lib. 2. [d] Tacit. annal. lib. 2.

power

power and grandeur; which approved assertion of the historian, demonstrates the extensive dominion, power, and glory of *Sesostris*, the first monarch who could boast unrivaled greatness. He filled the throne sixty-nine years*.

MENOPHIS,

Anno A. C.

1416.

THE flourishing condition in which *Sesostris* left his kingdom to *Menophis*,

* When *Darius* had conquered *Egypt*, he designed to have fixed his statue in the temple, in a place above that of *Sesostris*, which the high priest opposed, saying, he had not yet surpassed the actions of that king. *Darius*, not offended at the rebuke, replied, He would endeavour to equal that hero in glory.

the

the immenſe revenues, and happy diſpoſition of the internal government, gave him the power of ſupporting the glory of *Egypt*; but what uſe he made of theſe fair advantages cannot be evidently determined [c]. He had not long enjoyed the throne, before he was afflicted with the diſorder, which had occaſioned his father's death; having laboured under it ten years, he was told by the oracle of *Butus*, that the only application, capable of reſtoring his ſight, was the urine of a woman, who had known no man but her huſband. He made the firſt experiment with the queen's water, and after her's, that of many others, without ſucceſs; at length, a gardener's wife reſtored him to ſight, and was raiſed by him to the throne; the adultereſſes were incloſed within a city called *Erythrebolus*, and

[c] Herodotus, lib. 2. and Diodorus, lib. 2.

together

together with the city, reduced to aſhes.

Monophis is, according to *Funccius*, the *Maro* of *Diodorus*, and the *Oſimandes* of *Hecatæus*, the *Abdarite*, who built a grand mauſoleum, on the walls of which were painted the military exploits of *Oſimandes*; * which is thus deſcribed:

At the entrance of the mauſoleum was a veſtible of two hundred feet long, and ſixty-ſeven and an half high, built of the richeſt porphyry. Within it was a ſquare periſtyle, each ſide of which was four hundred feet. Figures of animals four and twenty feet high, of one ſtone, badly wrought, inſtead of columns, ſupported the ceiling, made of ſtones twelve feet long, the whole being overſpread with ſtars of gold, on

* Diodorus, lib. 1. page 56.

a ground of azure. Beyond this peristyle, was another vestible like the former, but adorned with more figures; there the attention is immediately drawn by three statues of one stone each; the largest is of the king, who built the mausoleum, in a sitting posture, thought to be the largest colossus in *Egypt*, being at least fifty feet high. This was not so much to be admired for its size, as it was for the workmanship, and the excellence of the stone, in which though so large, there was not the smallest flaw, defect or blemish. From this vestible you entered into another peristyle, far exceeding the other in beauty; the walls were crowded with niches, in which were pieces of sculpture, representing the military exploits of *Osimandes*. In the centre of the peristyle was raised an altar of most beautiful marble, and exquisite workmanship; and at the bot-

tom were two ſtatues ſitting, of one ſtone, each forty feet and an half high.

From this periſtyle, three grand gates led into a ſpacious hall, about two hundred feet ſquare, the ceiling of which was ſupported by pillars; in it was an infinity of figures in wood, repreſenting a grand audience, attentive to the deciſions of a ſenate engaged in the adminiſtration of juſtice. Thirty judges ſat on benches erected againſt one of the ſides of the hall.

The hall had a communication with a gallery, in which were a variety of cabinets, and tables overſpread with all kinds of meat, which could flatter the taſte. At the upper end of this gallery, the prince who built this grand edifice was repreſented at the feet of *Oſiris*, offering ſacrifices to him. In another part of this mauſoleum, was the ſacred

library, adjoining to which, were placed ſtatues of the gods of the *Egyptians*, and the king preſenting offerings to each of them. Beyond the library, on a line with it, was an hall, at the entrance of which were twenty beds, with the ſtatues of the chief deities, and that of *Oſimandes* lying on them; many rooms joined to this hall, in which were repreſentations of the ſacred animals, and the tomb of *Oſimandes*, to which they aſcended by ſeveral ſteps.

There was kept in this building a circle of gold, a foot and half in thickneſs, and three hundred and ſixty-five in circumference; from which diviſion into three hundred and ſixty-five parts, it is thought, that the *Egyptians* had at this time divided their year into that number of days. This circle, *Cambyſes* carried away when he plundered *Egypt*. *Menophis* enjoyed the throne

forty years, and was ſucceeded by *Sethos*.

SETHOS,

Anno. A. C.

1376.

THE NINETEENTH DYNASTY.

THE hiſtory of this king's reign is loſt; it is obſerved that in the fifty-firſt year of his reign, the great canicular year began, on *Saturday* the twentieth of *July*, conſiſting of one thouſand four hundred and ſixty years, the dog-ſtar having riſen heliacè that morning, preciſely at four o'clock, at *Thebes*. *Sethos* reigned fifty-five years, and was ſucceeded in his throne by his ſon *Ramſes*.

RAMSES,

Anno. A. C.

1321.

THE ſilence we have been obliged to obſerve with reſpect to *Sethos*, leaves behind it room to imagine, that he was virtuous and beneficial to mankind, and poſſeſſed ſome ſpark of his grandſire's magnanimity and grandeur of ſoul: the ſame ſilence would have been an acquiſition to *Ramſes*, whom nature ſeemed laviſhly determined to render deſpicable. With the meaneſt capacity, ſhe gave him no deſires but what centered in ſelf; he paid no attention to the happineſs, or reputation of his kingdom, nor regarded its internal police, or the adminiſtration of juſtice: his whole delight

light was to amaſs wealth; and in the gratification of this paſſion, neceſſarily falling into oppreſſion and cruelty, alienated the affections of his ſubjects, who no longer capable of ſupporting his injuries, joined themſelves to the king of *Ethiopia*, expelled him from his dominions, after he had reigned ſixty-ſix years, and raiſed the *Ethiopian* to the throne.

Some have aſſerted, and of that number [f] *Tacitus*, (perhaps from the likeneſs of his name, to *Ramaſes*, another name of *Seſoſtris*) that he conquered *Ethiopia*; however, this is cleared up by [g] *Herodotus*, who ſays, that *Seſoſtris* alone, of all the *Egyptian* kings, was maſter of *Ethiopia*.

[f] Tacit. ann. lib. 2. cap. 60. [g] Herodotus, lib. 2.

AMMENEPHTHES,

Anno. A. C.

1255.

AMMENEMES,

Anno. A. C.

1215.

THE *Egyptian* hiſtorians have probably avoided to mention theſe *Ethiopian* princes, to obliterate as much as lay in their power, their own infidelity, and treacherous ſubverſion of the empire. Whether *Ammenemes* died without iſſue, or a revolution recalled the ancient line of kings to the government, is not known; however, we find that the throne

throne reverted to the *Egyptian* family in the perſon of

THUORIS, OR THONE,

Anno. A. C.

1189.

NOTHING can be more dangerous to a well regulated government, and the happineſs of a nation, than the admiſſion of a prince to the throne, whoſe principles are materially diſſimilar to their own, who is not united to the country by affinity and affection, is averſe from the eſtabliſhed religion, and had ſuffered at any time, injuries from them. The ſtep the *Egyptians* took in transferring the throne to the *Ethiopian*, was not more unnatural, than it was baſe and impolitic. To a prince

unacquainted with urbanity, and the politer arts, to which they were devoted, unuſed to their ſuperſtition, the general genius of the people, and whoſe country had been conquered by the grandfather of the late king, they could not be a pleaſing people, nor he otherwiſe than obnoxious to their contempt and averſion, which probably was increaſed by a particular attachment to his own people, and introducing them into offices of truſt, contrary to the laws of *Egypt*, which permitted no foreigner to enjoy any place of truſt, honour, or importance in their kingdom; and indeed, in every inſtance of gratifying his own inclinations, he muſt have mortified the pride, fed the jealouſy, increaſed the ſuſpicion of the *Egyptians*, and deſtroyed that confidence, which is the happy cement of prince and people. From theſe conſi-

derations,

derations, which naturally attended the *Egyptian* infidelity, it is not to be doubted, that *Egypt* ſuffered greatly during the two laſt reigns.

Thuoris reſided at *Thebes*, and governed his provinces according to the ancient ſyſtem, by ſelect officers, aſſiſted by a council. He intruſted the government of *Memphis* to *Proteus*, a native of that city, who entertained *Helena*, when *Paris*, compelled by a tempeſt, entered the *Nile*. This point of hiſtory, *Herodotus* ſays, he received from the prieſts; and ſtrengthens the aſſertion by obſerving, that there was in a temple, on the north ſide of that dedicated to *Vulcan* in *Memphis*, a chapel dedicated to *Venus* the ſtranger, whom he ſuppoſes to be *Helena*, the daughter of *Tindarus:* and *Homer*, conferring high encomiums on the medicine *Nepenthe*, ſays,

ſays, that *Helena* learned the compoſition from *Polydamna*, the wife of *Thone* king of *Egypt*.

Αὖτικ' ἄρ' εἰς οἶνον βάλε φάρμακον ἔνθεν ἔπινον
Νηπενθὲς τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων.
Ὃς τὸ καταβρῴξειεν, ἐπὴν κρητῆρι μιγείη
Οὐκ ἂν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν
Οὐδ' εἰ οἱ κατατεθναίη μήτηρ τε πατήρ τε
Οὐδ' εἰ οἱ προπάροθεν ἀδελφεὸν, ἢ φίλον υἱὸν
Χαλκῷ δηϊόωεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.
Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα
Ἐσθλὰ, τὰ οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις,
Αἰγυπτίη.

Odyſſey, lib. 4. ver. 220. & ſeq.

In haſte ſhe mix'd with wine, whoſe genial fire
Dilates the heart, and animates the lyre,
Nepenthes myſtic fumes, whoſe ſovereign balm
Wraps every ſenſe, in one ſeraphic calm,
With power divine diſpels each gloomy care,
And empts the briny fountains of deſpair;

The

The mind directed by this potent charm,
On high tranſcends the feels of dire alarm;
The aged parent, rends the air with groans;
The tortur'd brother, melts the rocks with moans;
The tender ſon, in clotted gore is ſeen,
With heart unruffled, and the ſoul ſerene.
Beauteous *Helen*, of the race of *Jove*,
Bright as the princeſs of th' *Idalian* grove,
From *Polydamna*, *Thone*'s imperial queen,
Receiv'd theſe drugs, where *Nile*'s meand'ring ſtream,
With rich profus'on overſpreads the land,
And decks all nature, with a lib'ral hand.

[h] Intelligence having been received of the *Trojan* prince's arrival, and the perfidious action he had been guilty of, in ſeducing the wife of *Menelaus*; orders were diſpatched from *Memphis* to ſeize him, and the effects on board his

[h] Heredotus, lib. 2.

veſſel,

veſſel, which were immediately executed; and *Paris* being brought before the governor, was thus addreſſed by him. " If I was not very unwilling to put ſtrangers to death, forced by the winds to take refuge in theſe territories, I would revenge the injury thou haſt done to that *Grecian:* thou haſt ſhewed thyſelf the baſeſt of men, in violating the ſacred laws of hoſpitality, and ſeducing the wife of one who entertained thee in his houſe with kindneſs; and as if it was not enough to debauch his wife, thou haſt brought her away with thee, and to complete thy crime, haſt robbed him of his treaſures: therefore, though I cannot perſuade myſelf to kill a ſtranger, yet I will not ſuffer thee to carry away the woman, or the riches which thou haſt plundered, but will detain both, and reſtore them to thy injured hoſt, upon his demand.

And

And I command thee, and thy companions, to depart out of this kingdom, within three days, under pain of being treated as enemies."

Theſe accounts of *Herodotus* and *Homer*, which have bred ſome confuſion in the regal ſucceſſion, from a ſuppoſition, that *Proteus* was king of *Egypt*, and *Memphis* the royal reſidence, are only the beginning and continuation of the ſame narrative. *Paris* could enter the *Nile*, by the *Canopian* branch only, which neceſſarily leading him to *Proteus*'s province, ſubjected him to the judicial notice of that governor, who having expelled the raviſher, *Helen* was removed to *Thebes*, and entertained in the palace, where ſhe learnt the compoſition of *Nepenthe* from queen *Polydamna*, and was reſtored to *Menelaus* by *Thuoris*, ſoon after the deſtruction of *Troy*, which was

taken and burnt in the night between the twenty-third and twenty-fourth of *Thargelion*, the eleventh *Athenian* month, corresponding to the night between the eleventh and twelfth of *June*: four hundred and eight years before the firſt olympiad, eleven hundred and eighty-four before Chriſt, and two before the death of *Thuoris*, whoſe reign cloſes the nineteenth dynaſty.

The TWENTIETH DYNASTY, and third of THEBAN KINGS, containing the ſpace of one hundred and ſeventy-eight years, is intirely unknown.

THE TWENTY-FIRST DYNASTY.

SMENDIS.

Anno. A. C.

1004.

THIS monarch is alſo called in *Kircher*'s *Egyptian Oedipus*, *Simandius*, *Oſimandrus*, and *Smerres*. In the laſt dynaſty ſome extraordinary revolutions, unknown to the preſent ages, muſt have rent the *Egyptian* dominions: the ſceptre was no longer ſwayed by an *Egyptian*, the royal reſidence was at *Tanis* in the *Delta*, and *Egypt* and *Ethiopia* obeyed one ſovereign; a union by no means advantageous to *Egypt*, either in point of politics, civilization or arts; the *Ethiopians*, unacquainted with a regular ſyſtem

tem of government, and thoſe improvements which ſoften men's manners, and are the ſource of urbanity and order, entertained a ruſticity in principle and action injurious and obſtructive to regular diſpenſations of juſtice, averſe from the obligingneſs univerſally obſerved by the *Egyptians*, and pernicious to their ſpirit of emulation and ingenuity; and indeed we hear very little of improvement in arts or ſciences, from the firſt irruption of the *Ethiopians* into *Egypt*, until the re-eſtabliſhment of their natural princes, when their diſpoſition to arts and ſciences always renewed its efforts, and broke forth with energy and vigor.

Though *Egypt* ſuffered in works of genius, and thoſe qualities, which, reſulting from mental ability, do moſt honour to human nature; yet the union

with

with *Ethiopia* gave them ſuch an acceſſion of power, as made the friendſhip of *Smendis* courted by the neighbouring nations: amongſt others, king *Solomon*, a prince highly diſtinguiſhed for his wiſdom and riches, not only entered into pacific engagements with him, but ſtrengthened the alliance by a marriage with his daughter, and received the [i] city of *Gazar* in dower with the princeſs.

At this time *Solomon* appointed [k] *Jeroboam* to the office of overſeer of his workmen employed in building the temple and palace at *Jeruſalem*, who being told by the prophet *Ahijah*, [l] that he ſhould reign over ten tribes of *Iſrael*, incurred his maſter's diſpleaſure; and to avoid the

[i] 1 Kings, iii. 1. [k] 1 Kings, xi. 28.
[l] 1 Kings, xi. 31.

reſentment of *Solomon*, retired to the court of *Egypt*, and there married *Atu*, the queen's ſiſter. This connection brought great troubles afterwards on *Rehoboham* the ſon of *Solomon*, as will appear in the following reign.

Smendis was a great lover of juſtice, and of an amiable, mild, and humane diſpoſition; too true a friend to the rights of mankind, to wantonly let looſe the numerous forces of two powerful empires, to deſolate the world, he enjoyed refined pleaſures in eaſe and retirement, and in promoting the welfare and happineſs of his people, which does not appear to have ſuffered any material interruption, until his death filled their hearts with ſorrow and lamentation. He filled the throne ſix and twenty years, and was ſucceeded by his ſon

PSEU-

PSEUSENNES, OR SESAC,

Anno. A. C.

978.

THE youthful actions of princes are ſeldom recorded; none but thoſe of the moſt illuſtrious character, and of theſe only ſome particulars: the conduct of *Pſeuſennes*, during his father's life-time, was regular and decent; he knew how to obey, but not to command. The arbitrary power he was inveſted with, together with the throne, had in the laſt reign, in the hands of a placid, humane and magnanimous prince, filled his country with happineſs, and made every individual look up to his ſovereign with veneration, confidence and regard: to a penetrating genius, were united in *Smen-*

dis nice ſenſations, and the moſt obliging diſpoſition; enjoying too ſtrong an intellect to be miſled by intereſted inſinuations, or delegate the guidance of his faculties to others, he looked into the affairs of his people, and directed the buſineſs of his kingdom according to the dictates of his own good heart, and ability: ſuch a union of excellent qualities, could not but advance the happineſs and welfare of the nation; but how ſeldom is ſuch a union to be found? If it is at all defective, the conſequences muſt be fatal. Human nature is too weak to be intruſted with unlimited power; it requires reſtraint: in being raiſed above the laws, fear, that excellent ſupport of morals, is extinguiſhed; reaſon muſt be too offenſive to the will, to be attended to, and no power remains to curb the capricious temper from violence and rage: whoever reads the

hiſtory

hiſtory of *Suetonius* will ſhudder at its horrid effects.

Pſeuſennes, a prince of tottering principles, was eaſily ſwayed from the little ſtock of habitual virtue and moderation he poſſeſſed; too mean in his capacity to meaſure the worth of things, by the ſtandard of reaſon, he ſubſtituted his will, in its place, and in the profecution of his deſires, trampled on the laws, broke civil obligations, ſhut up the temples, and forbad any ſacrifices or adoration to be paid to the gods.

A ſimilitude of diſpoſition attached him to his uncle *Jeroboam*, who reſided at his court, and prevailed on him, ſoon after the death of *Solomon* his brother in law, to engage in a war againſt his couſin *Rehoboam*, the ſon of *Solomon*, who having cauſed the ten tribes of

Iſrael to revolt, they, according to the prediction of the prophet, called *Jeroboam* out of *Egypt*, and ſat him on the throne of *Iſrael*, in which he was ſupported by *Pſeuſennes* at the head of an "[m] army of twelve hundred armed cha- "riots, ſixty-thouſand horſe, and an in- "numerable multitude of *Lybians*, *Trog-* "*lodytes*, and *Ethiopians*:" with theſe forces, too powerful for *Rehoboam* to withſtand, he entered *Jeruſalem*, carried away the treaſures of the temple, the riches of the royal palace, and the three hundred ſhields of gold, which *Solomon* made, each of which weighed three hundred ſhekels, or three minæ, equal to three pounds of the preſent weight, into *Egypt*, and there laviſhed them away in licentiouſneſs and enormous buildings.

[m] Joſeph. Antiq. lib. viii. cap. 4.

He

He built a bridge over the *Nile*, three thouſand one hundred and twenty-five feet in length, ſixty in breadth, and forty in height; the ſtones of which, as well as thoſe of the ſecond pyramid, attributed to him, were dug in the *Arabian* mountains, to which they opened a canal from the *Nile*, and bringing the rafts within the quarry, immediately received the ſtones on them, and conveyed them from thence to the ſpot where they were to be uſed. By theſe buildings, and a general prodigality, *Pſeuſennes* exhauſted the treaſures of his anceſtors, as well as thoſe he brought from *Jeruſalem*, and reduced himſelf to ſuch poverty, that he baſely ſubmitted to proſtitute his daughter for gain. Thus wretched from his vices, he could neither ſhake off his habits, nor bear to ſee them in their true colours; the fairneſs of a good character, ſo ſtrongly expoſed the turpitude and

darkneſs of his own, that it was always irkſome and odious in his ſight; he ſet his ſon aſide from the throne, becauſe his amiable diſpoſition tacitly condemned his infamy and baſeneſs. He died univerſally deteſted, after he had been the ſcourge of his ſubjects one and forty years, and left the throne to his brother

NEPHERCHERES,

Anno. A. C.

937.

FROM the motive which raiſed this prince to the throne, a ſimilitude of diſpoſition to his brother, we are not at a loſs to collect the general lines of his character, though hiſtory does not particularize his actions. *Bunting* is of opinion

opinion that he is *Vaphres*, whoſe letters to *Solomon* are to be ſeen in the ninth book of *Euſebius*'s evangelical preparation. After he had reigned four years, the throne reverted to his nephew

AMENOPHTHIS,

Anno A. C.

933.

THIS prince had long beheld the tyranny and impiety of his father and uncle with ſilent horror and averſion, and ardently wiſhed to reſtore the *Egyptians* to their religion, and former ſituation; but not daring to interfere, or declare ſentiments, which had already loſt him the crown, he prudently temporized, and ſubmitted to his ſovereigns inſtitutions.

Now

Now poſſeſſed of power, and at full liberty to exert the dictates of his heart, he opened the temples, and reſtored religious worſhip to its former channel, permitted the people to exerciſe their trades and occupations, encouraged their induſtry, alleviated their wants, and brought the arts and ſciences, which had been diſregarded, into practice and reputation.

He found the provinces and courts of judicature in the hands of thoſe, who had been appointed to their offices in the late reigns, and according to the politics of the ſeaſon, knowing no other rule of action, than their maſter's will, expected the ſame deference from their inferior officers, and all who applied to their departments; which had ſo perverted every principle of juſtice, that they ſeemed rather the executors of ra-

pine

pine and desolation, than the guardians of the laws, and protectors of virtue. These were immediately superseded by men of integrity and abilities, who attending to a just execution of the laws, restored justice, regularity and order.

Amenophthis was of so merciful a disposition, that the death or punishment of a criminal gave him great pain and uneasiness. A refined morality and humane temper gave him nice sensations, and the misery even of an offender assembled in his mind the most commiserating reflections, and made him feel the importance of having a citizen's life suspended on his determination. This serious warmth in the cause of mercy, the firmest and most pleasing security of the persons and property of his people, could never admit of capricious violence, too often experienced in arbitrary governments;

governments; and whilſt it gave the ſubject the comfort of knowing himſelf ſafe in the enjoyment of his poſſeſſions, was the ſource of internal felicity to the prince. There can be in no ſcene of life a true taſte of enjoyment, without a diſpoſition to mercy; ſenſibility extends its influence to every faculty; whilſt it commiſerates the wretched, and expands the tender powers of humanity to plead the cauſe of the afflicted, it feeds the ſoul with the higheſt joys; the gladdened heart of the wretched, and the deſponding raiſed to ſatisfaction and happineſs, pour on it a flood of delight, and in diſplaying humanity in the moſt exalted point of view, demonſtrates that the moſt refined ſenſations, will attend the pureſt elevation of reaſon and human nature.

Amenophthis

Amenophthis had happily adjusted the internal government, and by an unwearied attention to the general welfare of his people, almost obliterated the effects and remembrance of the two last reigns, when he lost his favourite daughter, whom he buried in a singular manner: "[n] Having caused the image "of a cow to be made of wood richly "gilded, he put the body of his daughter "into it. The cow was not interred, "but continued near five hundred years "afterwards, in the days of *Herodotus*, "exposed to view, in a magnificent "chamber of the royal palace, in the "city of *Sais*, where they burnt ex-"quisite perfumes all the day, and lamps "by night."

This calamity was severely felt by *Amenophthis*, imbittered the residue of

[n] Herodotus, lib. 2.

his days, and gradually brought him to his grave. He reigned nine years, a ſhort ſpace for ſo valuable a prince: he had no deſire, like moſt of his predeceſſors, of perpetuating his name by magnificent buildings; they were generally diſtreſſing to the people; and though his genius did not rank him amongſt the legiſlators, and moſt diſtinguiſhed kings, yet the happineſs his ſubjects enjoyed from his tender care, erected a monument of him in their hearts, more durable and pleaſing, than the moſt ſuperb mauſoleum, or ſtatues of gold or marble.

During one hundred and forty-three years, from this period, which includes the reſidue of this, and two ſucceeding dynaſties, nothing more is preſerved of the *Egyptian* hiſtory, than the regal ſucceſſion.

Anno

Anno A. C. 924.

OSOCHOR ſucceeded AMENOPHTHIS, and reigned - - - - - 6 years.

Anno A. C. 918.

PSINACHES reigned - - 9 years.

Bunting ſays, that the prophet *Elijah*, was taken up into heaven in the fifth year of this reign.

Anno A. C. 909.

PSEUSENNES the ſecond, reigned 35 years.

About this time flouriſhed the poet *Homer*.

THE TWENTY-SECOND DYNASTY.

OF THE BUBASTITES.

Anno A. C. 874.

SESENCHOSIS aſcended the throne, and reigned - - - - - 21 years.

Anno A. C. 853.

OSORTHON aſcended the throne, and reigned - - - - 15 years.

Anno A. C. 838.

TACELLOTHIS aſcended the throne, and reigned - - - - 13 years.

THE TWENTY-THIRD DYNASTY.

OF THE TANITES.

Anno A. C. 825.

PETUBASTES aſcended the throne, and reigned - - - - - 25 years.

Anno A. C. 800.

OSORTHON the ſecond aſcended the throne, and reigned - - 9 years.

Anno

Anno A. C. 791.

PSAMMUS aſcended the throne, and reigned - - - - - - 10 years.

THE TWENTY-FOURTH DYNASTY.

OF THE SAITES.

BOCCHORIS,

Anno A. C.

781.

FROM the days of *Seſoſtris* the *Egyptian* government, and ſituation of affairs, were often wavering, irregular, and unſettled; the ſeeds of power, and principles of arts and ſciences were not loſt, though neglected; and we have ſeen the kingdom in a flouriſhing and

potent condition, both in the time of the *Trojan* war, and during the twenty-firſt dynaſty; yet even then, they made no improvements on the wiſe laws of *Seſoſtris*, nor gained any additional reputation in art, ſcience, or politics. Many of the artiſts had indeed retired from *Egypt* in the latter part of *Seſoſtris*'s reign; but ſkilful artificers and men of genius ſtill remained, as is evident from the tomb of *Oſimandes*, and other magnificent buildings, erected after that period. And though there aroſe no genius like *Seſoſtris*, to draw out the ability of the people, and cultivate amongſt them an ambition to excel; they had his code and maxims to conduct the government, and by their aſſiſtance, ſupported themſelves from confuſion and obſcurity, until the *Ethopians* were in poſſeſſion of the throne; who having no idea of ſcience,

the value of arts, or their ſyſtem of government, totally ſubverted the latter, and involved the former in almoſt utter ruin, from which they were preſerved by *Amenophthis*.

Within the two laſt dynaſties, which I have been obliged to paſs over in ſilence, there muſt have ariſen ſome violent civil commotions in the kingdom, as the throne, before that time in the poſſeſſion of the *Ethiopian* family, was now filled by *Bocchoris* an *Egyptian*, a prince mean in his perſon, weakly in his conſtitution, and ſevere in his manners; circumſtances, which in another king would have incurred the contempt and diſregard of a people prone to licentiouſneſs and rebellion, as the *Egyptians* were, but in him they were not conſidered; the ſuperiority of his wiſdom and prudence, obliterated every

idea of perſonal defect. The delicacy of his conſtitution, which rendered him incapable of attempting to acquire military glory, was no interruption to his mental faculties, but domeſticating him, inclined his genius wholly to the regulation and internal concerns of his kingdom.

Hitherto all the property in the kingdom had been veſted in the crown; the lands were divided amongſt the people, firſt by *Joſeph*, and afterwards by *Seſoſtris*, for an undetermined time, but not in fee, on condition of annually paying a ſtipulated quit-rent into the treaſury; by this tenure, the leſſee was ſubject to a reſumption, whenever the crown pleaſed to exerciſe that power, and to be deprived in an inſtant of the fruit of their own, and the labours of their anceſtors; which

Bocchoris

Bocchoris thought ſo unfriendly to induſtry and improvement, that he made it the firſt object of his attention, to aſcertain the rights of the crown, and point out the independent property of the ſubject.

The laws of *Seſoſtris* which had been ſet aſide, were now reſtored, and ſuch others added, as he thought neceſſary and beneficial to the ſtate; particularly the firſt commercial laws, and [o] others relative to contracts and agreements. He enacted, that a debtor ſhould be free from any claim, where there was no written proof of the debt: [p] and that thoſe who lent their money upon uſury, ſhould not receive intereſt, after it had doubled the principal. He ſubjected all property to the payment

[o] Diodorus, lib. 2. [p] Ut ſupra.

of debts, but would not permit the body of the debtor to be ſeized, as the ſtate required his aſſiſtance in peace and war, thinking it unjuſt and impolitic, to permit the avarice of a creditor to deprive the ſtate of the ſervices of a uſeful ſubject. This law was carried to *Athens* by *Solon*, and there called the *Seiſactbia*. Finding that there was not ſufficient money in circulation to ſupply the exigencies of individuals; to eſtabliſh credit, he made a law, by which his ſubjects were permitted to pledge the bodies of their fathers, for the payment of a loan; and that if the debtor refuſed to pay the debt, or died, without redeeming the pledge, he ſhould be deprived of funeral rites.

Theſe, laws judiciouſly founded on the principles and diſpoſition of the

Egyptians,

Egyptians, were univerſally admired, and in force ſeven hundred years after the reign of *Bocchoris*, when *Egypt* was ſubdued by the *Romans*. He was juſtly ranked amongſt their moſt famous legiſlators, and regarded as one of the wiſeſt and beſt kings of *Egypt*.

The only public building attributed to him, was a beautiful and magnificent portico, on the eaſt ſide of *Vulcan*'s temple.

In the forty-fourth year of his reign, *Sabacon*, the *Ethiopian*, entered *Egypt* with a powerful army, and conquered it; what became of *Bocchoris* after this reverſe of fortune, is not well known *.

THE

* *Euſebius*, after *Julius Africanus*, ſays, that *Bocchoris* was taken in battle, and burnt alive by or-

THE TWENTY-FIFTH DYNASTY

OF THE ETHIOPIANS.

SABACON,

Anno A. C.

737.

SABACON's late victory opened him a way to the throne, and the ſubmiſſion of the *Egyptians*; they, ever ready to transfer their allegiance, knew not what it is to love their king, and entertain a warm regard for a beneficent and excellent ſovereign. *Bocchoris*, adorned with eminent virtues, the father of his people; and the blood

der of *Sabacon*; this is ſo foreign to the character of *Sabacon*, by *Ælian* and *Herodotus*, that it cannot be credited.

royal

royal ſunk, with their honour and fidelity; truly does the hiſtorian charge them with baſeneſs: their ties, indeed, to their king, were only thoſe of ſlaves to their maſter, from whoſe glory or diſgrace, they received no conſequence, or degradation. Was it poſſible to palliate the crime of breaking every ſocial and moral obligation, the merits of *Sabacon* may lay claim to that poſſibility, and apologize for their ready obedience to him: contrary to the general diſpoſition of the *Ethiopians*, he encouraged men of ingenuity, [q] was pious and juſt, and of [r] ſo merciful a temper, that he did not put one *Egyptian* to death during his reſidence in *Egypt*, and totally aboliſhed the laws which inflicted death on delinquents. He employed malefactors in the moſt

[q] Ælian. [r] Herodotus, lib. 2.

laborious

laborious works, that whilſt they were rendered of public utility, that may deter others from male practices. A puniſhment more dreadful to malefactors than death. Many of the moſt abandoned would feel the keeneſt grief and mortification, in being ſeen by their relations, and former reputable aſſociates, chained to a barrow, or in the habit of ſlaves, labouring on the public roads, or fortifications, who conſider immediate execution as a friendly relief from a burthenſome exiſtence. *Sabacon* obſerving the danger the cities were expoſed to, from the lowneſs of their ſituation, ordered the criminals to carry a quantity of earth, proportioned to their crimes, to the cities they inhabited; by which means, the cities were elevated, and rendered more healthy and beautiful. The earth taken out of *Seſoſtris*'s aqueducts and canals, had been applied

plied by him to this uſe, and was very ſerviceable in protecting the cities from the ill effects of the inundations of the *Nile*; and it is a matter of ſurprize, that no one of the many kings, who reigned between *Seſoſtris* and *Sabacon*, purſued a plan ſo obviouſly beneficial to the public.

The city of *Bubaſtis* was particularly improved by this law, in point of commodiouſneſs and elegance, though not in reputation, as it handed down to poſterity, no honourable character of the diſcipline of the city, nor left the leaſt room to admire and applaud the morals of the inhabitants. "[s] In this "city *Sabacon* built a temple, and de- "dicated it to *Bubaſtis* (the moon); it "was ſituated in a peninſula formed by

[s] Herodotus, lib. 2.

"two

" two canals cut from the *Nile*, each of " which was an hundred feet wide, " ſhaded by trees planted on either " bank. The temple was of a cir- " cular form, about one thouſand eight " hundred and ſeventy-five feet in cir- " cumference, which you entered by a " magnificent portico, ornamented with " ſtatues nine feet high, and encompaſ- " ſed by a grove of lofty trees, incloſed " within a wall beautified with figures " engraved on the ſtones. It ſtood in " the higheſt part of the city, and was " ſeen at a great diſtance in all the ad- " jacent country."

Sabacon having reigned in *Egypt* twelve years, reſigned the throne to his ſon, and retired to his paternal dominions. He was ranked amongſt their legiſlators, is called [t] *So* in the Septuagint,

[t] 2 Kings, xvii. 3, 4.

and was ſolicited by *Hoſea* king of *Iſrael*, to join his forces againſt *Salmanaſar* king of *Aſſyria*.

SEVICUS,

Anno A. C.

725.

MANY regulations in government, dictated with conſummate wiſdom, and anſwering all the end expected from them at the time of their inſtitution, have ſometimes been continued longer than they were advantageous and beneficial to the kingdom: the grant of lands which *Seſoſtris* made to every ſoldier for his maintenance, was founded on the trueſt politics, as it employed in peace, a numerous body of men in cultivating waſte lands,

lands, ſaved the nation the expence of maintaining the army, and increaſed the revenues: but when the reaſon for employing them no longer exiſted, and the tenants were enriched, the ſpirit and deſign of the inſtitution was deſtroyed, and what was ſtill more pernicious, the ſoldiers diſcovered no readineſs to leave their pleaſing retirements, where they enjoyed affluence and quiet, to enter upon the fatigue and dangers of war; ſo that, they were a uſeleſs and dangerous body to the empire.

This evil, *Sevicus* ſaw and determined to remedy; a ſtep worthy of a great prince attentive to the advantage of his kingdom; but to remove four hundred and ten thouſand men from their eſtates, the only body profeſſing arms in the *Egyptian* dominions, was full of danger, and required precaution, reſolution and addreſs. *Sevicus*, without

out taking any previous meaſures to retain them in his intereſt, or continue their dependance, at once diſembodied them, that being no longer militia, they may be deprived of the only title they had to their eſtates: uſed to receive implicit obedience, he did not conſider that the ſubmiſſion of his ſubjects was extorted by fear, without the leaſt concurrence of the will, or attachment to his perſon; that they would dare to neglect, or attempt to ſhake off the ſhackles of his power; that the fear which awed the people, was not produced by him, but the ſtanding militia; that by diſbanding them, he diſrobed himſelf of power, and that they, deprived of the emoluments which bound them to his intereſt, would not, if required, follow his banner. Whilſt things were in this unſettled ſituation, *Salmanaſar* king of *Aſſyria* invaded *Egypt* with a numerous army; and

Sevicus

Sevicus ſummoning the diſbanded troops to follow his ſtandard, they refuſed to obey. In this dilemma, [u] *Sevicus* went to " the temple of *Vulcan*, and was ex- " horted by that god to take courage, " and aſſured, that if he marched out " againſt the enemy, he ſhould conquer " them; aſſembling therefore a body " of artificers, traders, huſbandmen, and " whomſoever would follow him, he " marched to *Peluſium*: in the night af- " ter his arrival, a multitude of rats " entering the enemy's camp gnawed " their quivers, bows, and the thongs " of their ſhields in pieces. The *Aſſy-* " *rians* finding themſelves thus diſarmed " in the morning, fled, and ſuffered " greatly in their flight. Wherefore a " ſtatue of ſtone was erected in the " temple of *Vulcan*, repreſenting a king

[u] Herodotus, lib. 2.

" with

" with a rat in one hand, and theſe " words iſſuing out of his mouth: who- " ever beholds me let him learn to be " religious."

[w] *Joſephus* gives a different account of this expedition; he ſays, that after the *Aſſyrian* had ſpent much time, to little purpoſe, in the ſiege of *Peluſium*, had raiſed his works as high as the walls of that city, news was brought him, that the king of *Ethiopia* was on his march to aſſiſt the *Egyptians*, and intended to croſs the deſert to fall ſuddenly on the *Aſſyrian* army; and that this intelligence cauſed him to raiſe the ſiege and retreat *.

Herodotus

[w] Joſeph. Ant. Jud. lib. 10. cap. 1.

* *Joſephus* calls the *Aſſyrian* king who retired from *Peluſium*, without ravaging *Egypt*, *Senacherib*, which is evidently a miſtake; that prince did not aſcend the *Aſſyrian* throne until ten years after this event. He

Herodotus received his fabulous narrative from the prieſts; and it is thought to have been borrowed from the account of the deſtruction of the *Aſſyrian* army under *Senacherib*, ſucceſſor of *Salmanaſar*, by the angel, mentioned in the ſecond book of Kings, and by *Beroſus*.

The arts do not appear to have been improved in the latter reigns, nor do we diſcover an endeavour to tranſcend the bounds they were ſkilled in: the laity, often engaged in revolutions and civil diſturbances, ſeem to have loſt their taſte and force of genius; but the ſciences, in the calm retreats of the

could be no other than *Salmanaſar*, who not ſucceeding in his attempt upon *Egypt*, marched againſt *Samaria*, and after a three years ſiege, taking it, led the *Iſraelites* into captivity. *Senacherib* ſucceeded in his expedition againſt *Egypt*, as will be ſeen in the next reign.

prieſts,

prieſts, particularly aſtronomy, was improved; [x] their knowledge of the motion of the heavenly bodies was extenſive; they calculated an eclipſe of the moon, which happened on the nineteenth of *March*, three hours and twenty minutes before midnight in the fifth year of this reign, the firſt on record; and two others in the following year, one on the eighth of *March*, and the other on the firſt of *September*.

When the above author aſſerts, that their knowledge of the motion of cœleſtial bodies was extenſive, he can only mean comparatively with the reſt of the world at the ſame time, and undoubtedly they excelled in the ſcience: ſome have indeed ſet up the *Chaldeans* in oppoſition to them, but with great

[x] Marſham, p. 474.

impropriety, as they are allowed to have applied themſelves to the ſtudy of aſtrology, rather than to aſtronomy.

The *Egyptians* knew that an eclipſe of the moon was occaſioned by the immerging of that planet into the earth's ſhadow; and [y] *Diodorus* ſays, they had acquired the art of conſtructing aſtronomical tables, and by their aſſiſtance aſcertained the motions and revolutions of the ſtars [z]; that they conjectured, that comets had a periodical revolution, and that the earth and planets revolved round a common center, and their own axis at the ſame time. This, however well founded, is not hinted by *Herodotus*, whoſe attention to every part of *Egyptian* learning, could ſcarcely have admitted of an omiſſion in ſo impor-

[y] Diodorus, lib. 1. [z] Ut Supra.

tant

tant a point of knowledge: their ideas of the nature and motion of the cœleſtial bodies were at beſt confuſed, uncertain and incorrect, and the moſt ingenious writers have been obliged to confeſs, that their vague ſyſtem was altogether inexplicable and full of contradictions.

With reſpect to the magnitude of the planets, their experiments were too futile and inaccurate to give them any tolerable information, not to mention the errors they muſt have incurred through an ignorance of phyſics: for example, to know the diameter of the ſun's diſk, as ſoon as they diſcovered a ray of that planet, they cauſed an horſeman to ſtart and gallop until the diſk of the ſun was clearly above the horizon; and knowing the diſtance which the horſeman gallopped in an hour, and the time that planet took in riſing upon

the plane of the horizon, calculated the ſun's diameter.

The *Egyptian* year conſiſted of three hundred and ſixty-five days, both by the teſtimony of the *Mileſian* aſtronomer, and *Herodotus*, who ſays, "that their years "conſiſted of twelve months of thirty "days each, to which five days were "annually annexed to complete the "period." This concurrent evidence ſeems to aſcertain, that the *Egyptians* knew nothing of the erroneouſneſs of this computation. But to this it is replied, that the *Egyptians* had two years, the aſtronomical and the civil year; the former known to the prieſts, conſiſting of three hundred and ſixty-five days, and ſix hours, the latter conſiſting of three hundred and ſixty-five days only, in general uſe; not to accurately aſcertain periods of time, but purpoſely intended

tended by its retrograde motion, to pass their annual festivals by degrees through every day of the year: by this method of computation, they gained on the solar year, one day every four years, and one whole year in one thousand four hundred and sixty years *.

The affinity between sculpture and painting is so near, and the ideas of both arts flowing almost in the same channel, it is probable they were discovered and practised about the same time; the stile of the former has been

* The *Egyptian* year continued to consist of twelve months, the first called *Thot*, 2d *Paophi*, 3d *Athyr*, 4th *Chojac*, 5th *Tybi*, 6th *Mecheir*, 7th *Phamenoth*, 8th *Pharmuth*, 9th *Pachon*, 10th *Pauni*, 11th *Epiphi*, 12th *Mesori*, with five additional days, until they were subdued by the *Romans*, when they intercalated a day at the end of their year between the 28 and 29 of *August*; the first day of their year corresponded to the 29th of *August* of the *Julian* year.

occaſionally ſhewn; the latter, of which the *Egyptians* are ſaid to have been the inventors, was diſplayed on the ceilings, on the pillars, and other parts of the temples and magnificent buildings: oils could not have been uſed in thoſe paintings, they deaden the brilliancy of colours, which were laid on without ſhading or ſoftening, and were of ſo corroſive a quality, that they perforated the ſmalleſt pores, aſſumed the hardneſs of adamant, and maintain their luſtre even to this time, with a freſhneſs that looks as if they were ſtill wet from the painter's bruſh; if they had diſcovered the beautiful expreſſive effect a gradation and oppoſition of colours have in painting, they would doubtleſs have ſhewn it in the decorations of their grandeſt buildings. The ceilings of the temples and mauſolea were generally over-laid with the brighteſt azure, ſtudded with ſtars of

gold, the pillars and walls with figures of the ſacred animals, hieroglyphics, and foliage, in which the ſhape, not the colour of the animal was conſidered; leaves of gold and ſilver were mingled with red or blue; and nature ſeems to have been as little attended to, as in the preſent taſte of *Chineſe* painting: but however imperfect their performances were, they were held in high eſtimation; "[a] *Candaules* a king of *Lydia* "who reigned from the third year of "*Sabacon*, to the eighth of *Sevicus*, "gave for a picture of a battle, its "weight in gold."

Thus ſtood the general ſtate of the government, arts and ſciences, when *Sevicus*, after reigning twelve years, paid the debt of nature, and was ſucceeded by his brother

TERA-

[a] Pliny.

TERACUS, OR TERHAKA,

Anno. A. C.

713.

TERACUS, who had reigned in *Ethiopia* from the death of his father *Sabacon*, on the demiſe of his brother *Sevicus* repaired to *Egypt*, and taking poſſeſſion of his dominions, again united the kingdoms of *Egypt* and *Ethiopia*. In which he was ſcarcely ſettled, when *Senacherib* (who had juſt ſucceeded to the throne of *Nineveh*) determined to revenge the diſgrace which *Teracus* had brought on his father *Salmanaſar*, in compelling him to raiſe the ſiege of *Peluſium*, made a deſcent upon *Egypt*, ravaged the *Delta*, and carried away vaſt

numbers of *Egyptians* into captivity. When, according to archbiſhop *Uſher*, and Dr. *Prideaux*, the propheſy of the prophet *Nahum* was fulfilled; who thus elegantly foretold the event: [a] Speaking of *Nineveh*, the prophet ſays, "Art thou better than populous *No* "(*Peluſium*), that was ſituated amongſt "the rivers, (the *Delta*, on the eaſtern "ſide of which was *Peluſium*, is full "of rivers) that had waters round about "it, whoſe rampart was the ſea, and "her wall was from the ſea?" (*Peluſium* was ſituated on the eaſtern mouth of the *Nile* adjoining to the ſea, and a wall was built by *Seſoſtris* from the ſea-ſhore by *Peluſium*, a-croſs the *Iſthmus* to the city *Hieropolis* on the *Red Sea*.) "*Ethiopia* and *Egypt* (united "under *Teracus*) were her ſtrength, and

[a] Nahum, chap. iii. v. 8, 9, 10.

"it

" it was infinite; *Put* and *Lubim*" (which means *Lybia*, a part of the *Egyptian* dominions) " were thy help-
" ers. Yet was ſhe carried away, ſhe
" went into captivity: her young chil-
" dren alſo were daſhed in pieces at
" the top of all the ſtreets; and they
" caſt lots for their honourable men,
" and all her great men were bound in
" chains."

Whatever were the natural abilities, or accompliſhments of *Teracus*, he had no opportunity of diſplaying them, before the *Aſſyrian* army deſolated his dominions; an event, not only injurious to liberal productions, and the fortunes of individuals, but to the general ſyſtem of government, and the ſovereign's authority in particular, who, no longer ſupported by the army, and baſely deſerted by his ſubjects, was,

ſome

ſome few years after the *Aſſyrian* invaſion, oppreſſed, and his kingdom of *Egypt* being ſeized by the moſt powerful traytors, was divided into twelve ſeparate and independent kingdoms. He reigned in *Egypt* twenty years, and was ſucceeded in the diſtrict of *Sais*, (according to *Euſebius*) by *Merres*, an *Ethiopian*; of whom, or the other eleven kings, we find very little recorded, until *Pſammitichus* ſwayed the ſceptre in *Sais*.

THE TWENTY-SIXTH DYNASTY.

OF THE SAITES.

Anno A. C. 693.

MERRES ſeized the throne, and held it - - - - - - - - 12 years.

Anno

Anno A. C. 681.

STEPHINATES seized the throne, and held it - - - - - - 7 years.

Anno A. C. 674.

NECHEPSOS seized the throne, and held it - - - - - - - - 6 years.

Anno A. C. 668.

NECHO seized the throne, and held it - - - - - - - - 8 years.

Necho was killed in battle by the king of *Ethiopia*, [c] when *Psammitichus*, his son, fled into *Syria*, from whence he was recalled by the other kings, after the *Ethiopians* had evacuated *Sais*.

[c] Herodotus, lib. 2.

PSAM-

PSAMMITICHUS,

Anno. A. C.

660.

THE uſurpers, well acquainted with the diſpoſition of the people to violence and reſentment, acted in their ſeveral kingdoms with caution and addreſs; they conſtituted each a counſel of a few ſelect perſons, to inſpect and tranſact public affairs, confirmed the old laws and cuſtoms, and backing ſuch new regulations, as they thought neceſſary for the good of their kingdoms, by a ſtanding army, eſtabliſhed ſubjection and order.

Yet, notwithſtanding their precaution, it was in danger of not being durable;

durable; compulſion influenced; no natural or moral obligation tied them to their maſter; and whenever thoſe arts and means ſlept, by which the principality was gained, or the ſovereign was found defective in art, or penetration, his power muſt totter, and his adherents could have no ſcruple to diſpoſſeſs him of a throne, to which they could lay as good a claim as himſelf. This, the ſovereign was aware of, and therefore, looked into every man's conduct with a ſcrutinizing ſuſpicious eye, and ſifted every action and deſign.

The kings entered into a ſtrict offenſive and defenſive alliance, indiſpenſably neceſſary to reſiſt the incurſions of their powerful neighbours, and mutually countenance and ſupport each other's authority in their ſeveral kingdoms. But a union between princes of their complexion,

complexion, whom no principles reſtrained from treachery, could not be laſting. They had been witneſſes to each others chicanery and ſubtilty; and ſuſpecting every incidental infringement of treaty, to be a premeditated attempt to aggrandize power, were continually engaged in controverſy and cabals.

Before their feuds diſſolved the general alliance, they concurred in building a mauſoleum, called the Labyrinth, by the lake *Mœris*, to be a monument of their reign, and receive their bodies when dead *. "This [d] building," *Herodotus*, who examined it very carefully, ſays, "exceeded in magnifi-"cence every ſtructure he had ſeen, "or heard of; it contained twelve

[d] Herodotus, lib. 2.

* *Dædalus* is ſaid to have built his labyrinth at *Crete*, after the above model.

" vaulted halls, to which you entered
" by the ſame number of doors, ſix
" towards the north, and ſix towards
" the ſouth; over which, were fifteen
" hundred chambers, and the like num-
" ber beneath; which being the ſe-
" pulchres of the kings, and holy
" crocodiles, were held ſacred, and
" kept from the ſight of ſtrangers.
" [e] The communication between the
" various apartments, was ſo exceed-
" ly intricate, that without a guide,
" it was impoſſible to explore them.
" The roof and walls were of white
" marble, adorned with various pieces
" of ſculpture. The ceiling of the
" halls, was ſupported by white mar-
" ble pillars, highly poliſhed. At
" the angle, which terminated the la-
" byrinth, was a pyramid forty fa-
" thoms in height, entered by a ſub-

[e] Strabo, lib. 17. page 1165.

" terraneous paſſage, and adorned with " figures of animals larger than life."

This is the only monument recorded to have been built by the twelve kings, between whom the alliance had ſubſiſted ſome years, without material interruption; when, meeting on an appointed day, to ſacrifice in the temple of *Vulcan* at *Memphis*, and being about to offer a libation, on the laſt day of the ſolemnity, the high prieſt forgot to bring one of the twelve golden bowls, which were made for the kings uſe on theſe public ſolemnities; the prieſt did not diſcover his omiſſion, until he had delivered a bowl to each of the kings, excepting *Pſammitichus*, who ſtood laſt in rank; and not being willing to interrupt the ſacrifice by delay, took off his brazen helmet, and holding it in his hand, performed the libation: each of the other kings had an hel-

met like *Pſammitichus*'s, and wore it at that time; nor had *Pſammitichus* any concerted deſign in offering the libation out of his helmet; but the other kings recollecting a prediction of the oracle, "That he who offered a libation out "a brazen bowl, ſhould be king of "all *Egypt*,"—though they would not put him to death, (becauſe on examination, they found him innocent of any evil intention) unanimouſly agreed to deprive him of his territories, and baniſh him to the fens, with a ſtrict injunction not to interfere in the affairs of *Egypt*. Breathing revenge againſt the authors of his diſgrace, he ſent to conſult the oracle of *Latona*, in the city of *Butus*, and was informed by it, "That he ſhould be revenged by men "of braſs, ſuddenly riſing out of the "ſea." Not comprehending the poſſibility of receiving ſuccour from men of braſs, he conceived not the leaſt

hopes

hopes from the anſwer of the oracle. Not long after, ſome *Ionian* and *Carian* pirates, driven by a tempeſt on the *Egyptian* coaſt, landed in brazen armour. An *Egyptian*, who had never before ſeen men armed in that manner, went to the fens, and acquainted *Pſammitichus*, that men of braſs, riſen out of the ſea, were ravaging the country: he, no longer doubting of the accompliſhment of the prediction, by promiſes of ample rewards, engaged the *Ionians* and *Carians* in his intereſt, and by their aſſiſtance, ſubdued and dethroned the other kings.

The civil wars being now entirely ended, and the twelve kingdoms united under one prince, *Pſammitichus* added a portico to *Vulcan*'s temple, at *Memphis*, facing the ſouth; and in the front of the portico, built an edifice for the

reſidence of *Apis*, adorned it with a variety of figures in ſculpture, and ſurrounded it with coloſſean ſtatues eighteen feet high.

His attention was ſoon withdrawn from the indulgence of his taſte and piety, to the preſervation of his dominions; the ancient enemies of *Egypt*, the *Aſſyrians*, made incroachments on the frontiers of his kingdom, and forced him into a war, the particulars of which are not known.

We find him likewiſe engaged in a war with the *Syrians*, which continued the greater part of his reign, (the ſiege of *Azotus*, the moſt memorable for its duration on record, laſting nine-and-twenty years) and was productive of events moſt important and advantageous to his people. The *Greeks* who

ſerved

ſerved him in the civil wars, and contributed ſo particularly to his victories over the confederate kings, were at this time in his army, and in a general engagement complimented with the poſt of honour; a diſtinction probably reſulting from the gratitude of *Pſammitichus*'s diſpoſition, but devoid of ſound policy and wiſdom; he did not foreſee the conſequence of degrading the *Egyptian* reputation, wounding their ſpirit of emulation, and deſire of fame: they would not forſake their king in his exigence, juſt entering upon the battle, nor baſely ſubmit to have their natural honours planted on a foreign brow, but nobly ſhewed their reſentment, fought with ſurprizing bravery, gained a complete victory, manifeſted that they were not unworthy of the honour, which their ſovereign conferred upon ſtrangers; and to avoid the

like diſgrace in future, two hundred thouſand men immediately quitted the camp, nor could the moſt earneſt importunities prevail on them to return. [f] They marched to the confines of *Ethiopia*, and there ſelecting a convenient ſituation, eſtabliſhed an independent ſtate.

The deſertion of almoſt one half of his army, muſt have been fatal to a prince bent on military glory, and weakened the nation very materially, in a leſs provident reign than the preſent; but *Pſammitichus*, attentive to the real advantage of his kingdom, made this incident productive of the greateſt benefit and honour to his country. His intercourſe with the *Greeks*, had ſhewn him the folly of the *Egyp-*

[f] Diodorus.

tian

tian superstitious dread of the sea, the benefits accruable to a state from maritime commerce, and a free communication with the world; and made him resolve, to compensate for the loss of so many subjects, [g] to open his ports, favour navigation, encourage strangers to settle in his dominions, and allow them particular privileges. He rewarded the *Carians* and *Ionians*, with great liberality from his treasury, and [h] settled on them lands in fee, on both sides of the *Nile*; a tenure never before granted to any subject: and to eradicate the illiberal opinion the *Egyptians* entertained of all foreigners, he educated his children in the *Greek* language and manners [i].

From this period the *Egyptians* became more polished, the intercourse of

[g] Diodorus. [h] Herodot. lib. 2. [i] Diodorus.

other

other nations refined their addreſs, expanded their ſentiments, and giving a pleaſing urbanity to their learning and ſkill, cauſed ſpeculative men to reſort to *Egypt* from various parts of *Greece* and *Aſia*, as to the ſeat of polite learning and profound erudition.

This amiable change of diſpoſition, and improvement in *Egyptian* politics, was in danger of being ruined in its infancy, by the *Scythians*, a ſavage people, who had ravaged upper *Aſia*, entered *Syria*, and threatened *Egypt* with an invaſion, in no condition to oppoſe their victorious armies. To avert a ſtorm, which could not but be fatal to all his labours, and excellent regulations, *Pſammitichus* went to the *Scythian* camp in *Syria*, and ſo ſkilfully applied his attentions and preſents,

ſents, that they retreated, and left *Egypt* undiſturbed.

This judicious ſtep, which evidently ſhews the penetration, addreſs, and diſcernment of *Pſammitichus*, is the laſt recorded of that excellent prince, and may be conſidered amongſt his moſt beneficial actions, as it preſerved, what had been adjuſted with ſo much wiſdom and ſucceſs, and continued to his people, the power of cultivating that field of wealth and elegance, which he had opened to his dominions. He died in the forty-fourth year of his reign, at *Sais* his capital, full of glory, and was buried there in the temple of *Minerva* [k].

[k] Strabo, lib. 17.

PHAROAH NECHO,

Anno A. C.

616.

THE commercial ſyſtem, which *Pſammitichus* had eſtabliſhed, made a great alteration in the *Egyptian* genius and diſpoſition; it removed their ſuperſtitious dread of the ſea, diffuſed an air of buſineſs, alacrity, and diligence, and gave them more liberal ſentiments of men and things. With theſe advantages *Pharoah Necho* aſcended his father's throne. The refractory and diſcontented ſpirit, too prevalent heretofore, was now ſubſided, and unanimity ſucceeding in its place, *Pharoah Necho* had the faireſt opportunity of exerting

exerting a natural ſtrong genius, informed by the beſt *Egyptian* and *Grecian* maſters.

The advantages accruing from commerce and navigation, had even in its infancy, ſo evident a tendency to enrich and ſtrengthen the kingdom, that *Pharoah* uſed his utmoſt endeavours to improve and enlarge them: with this view, he began a canal, to open a communication between the *Red Sea*, and the *Nile*; a plan, the great *Seſoſtris* could not accompliſh, and which *Pharoah* was obliged to relinquiſh, after he had loſt an hundred and twenty thouſand men in the attempt. Could he have executed his deſign, he foreſaw, that ſuch a communication, giving great facility and ſecurity to the conveyance of commodities from the eaſtern ocean, to the various parts of the weſt, would

would have made *Egypt* the centre of commerce.

Desisting from this enterprize, he turned all his thoughts to the enlargement of his marine, and built two fleets, one on the *Mediterranean*, the other on the *Red Sea:* having manned the latter with expert *Phenician* sailors, he determined on the vast project, of sending it to explore the coast of *Africa*, very imperfectly known at that time. *Sesostris*'s fleet sailed to the gulph of *Ormus*, and [1] *Solomon*'s to *Ophir*, from whence it brought gold, precious stones, silver, ivory, apes and peacocks.

Various have been the conjectures, where the country called *Ophir*, is situated; nor has it ever been so clear-

[1] 1 Kings, chap. x. ver. 11, 22.

ly

ly proved, as to give univerſal ſatisfaction: in ſo obſcure a diſquiſition, that place which could be found with the greater facility, is pointed out by credible ancient authors, and produced all the commodities mentioned in the book of *Kings*, has the advantage in point of probability.

There are two places in particular contended for, by the learned world: the iſland of *Ceylon*, off the ſouthernmoſt point of the coaſt of *Coromandel*; and *Sofala*, a country on the eaſtern coaſt of lower *Ethiopia*, oppoſite to which is the iſland *Madagaſcar*.

Ceylon and the adjoining *Cherſoneſus*, and *Sofala*, alike abounded in the commodities brought home in *Solomon's* fleet, excepting one particular. The diſtance of each place, from the *Red Sea*,

Sea, is ſuch, that a voyage to either might have been accompliſhed by theſe early navigators, in the time *Solomon*'s fleet was abſent.

This parity does not continue in every particular: not to inſiſt on the dangers they muſt have encountered in traverſing the gulphs of *Ormus*, *Scindi*, and *Cambray*, in doubling cape *Comorin*, in their little gallies, and abundant other circumſtances, which muſt immediately occur, and wound the credibility of that voyage, we cannot but remark that the learned *Bochart*, and other ingenious writers advocates for *Ceylon*, reſt their opinion, on their derivation of the name of the iſland. If derivation is ſufficient to conſtitute an opinion, a poſitive name muſt have much more evidence; *Sofala* is now called by the ſame name (all but the mutation of a letter)

Ophir was known by to the ancients, in the *Greek* verſion of 1 *Kings*, cap. ix. ver. 28, it is called Σωφίρα (*Sofira*), and in the *Alexandrian* copy Σωφαρα (*Sofara*). And not to depend on this evidence alone, *Joſephus* ſpeaking of *Ophir*, places it in *Ethiopia*, and ſays, they brought to the king [m] Πολυς Ελεφας, Αἰθίοπες τε καὶ Πίθηκοι, much ivory, *Ethiopians*, and monkeys.

The ſimilitude between the ancient and preſent name of *Sofala* ſubſtituted in the place of *Ophir*, the particular mentioned by *Joſephus*, that the fleet brought *Ethiopians* to *Solomon*, the facility of the navigation from the *Red Sea*, to *Sofala*, and its ſituation on the ſame continent, from which they embarked, do not ſeem to leave a doubt

[m] Joſephi, Antiq. Jud. lib. 8. cap. 7.

that *Solomon*'s Ophir, is the modern *Sofala* *.

The

* With reſpect to the objection, that *Sofala* cannot be the *Ophir* of *Solomon*, becauſe its diſtance from the *Red Sea* is too ſhort to take up three years, the time *Solomon*'s fleet is ſaid to have been abſent: we muſt obſerve, that the expreſſion uſed in the 1ſt *Kings*, x. 22. that the navy returned from *Ophir* once in three years, only conveys, that the fleet ſailed in one year, was abſent the ſecond, and returned in the third: and indeed it does not appear probable, that they could perform it ſooner, "for they always landed in *Lybia* (*Afri-*" *ca*) about the time of the autumnal equinox, and "that being over, they ſowed the land (in *Oc-*" *tober* or *November*) waited the time of harveſt, "(*March* or *April*) and then cut the corn." *Herodotus*, lib 4, p. 364. The reſidue of the ſecond year they were engaged in collecting the gold, ivory, and other commodities, and returned with their lading in the third year, which was always immenſely rich. *Solomon* got in one voyage 450 talents of gold, (2 *Chron.* viii. 18.) which amounts, according to *Prideaux*, Conn. Vol. I. ad annum 740,

(who

The *Phenecians* to whom *Pharoah* entruſted this grand expedition, executed his commands with great fidelity, and carried his fleet by the coaſt of *Moſambique* and *Sofala*, round the *Cape* of *Good Hope*, and entering the *Mediterranean* by the ſtraits of *Gibraltar*, arrived in the *Nile*, the third year after they ſailed from the *Red Sea*.

By this voyage, the ancients gained a more perfect knowledge of the *African* coaſt, and extended their geography, which had not been aſcertained beyond the limits delineated in *Seſoſtris*'s maps.

(who eſtimates the talent equal to 7200*l.* ſterling) to three millions two hundred and forty thouſand pounds ſterling: and according to Dr. *Cumberland*'s account of the *Hebrew* talent, to two millions two hundred and eighty-four thouſands, one hundred and two pounds, and ſeven-pence half-penny.

Their beſt geographers, had but little more intelligence of countries, than that there were ſuch. They knew only a ſmall part of *Aſia* and *Africa*, nothing of the northern parts of *Europe*, and probably very little of the interior, and more weſtern parts of it. It is conjectured that they knew the nature of the climate under the equator, from *Homer*'s deſcription of the garden of *Alcinous*, but no where intimated, that they were at all acquainted with the extent and variation of the climates, without the tropics.

As for the mathematical part, the very eſſence of the ſcience, ſcarcely a trace diſcovers they had an idea of it. [n] *Homer* alone, in his beautiful deſcription of the ſhield which *Vulcan* made for *Achilles*, ſays that the artiſt did

[n] Iliad xviii. verſes 606, 607.

Εν σ' ἐτίθει ποταμοῖο μέγα σθένος ωκεανοῖο
Αντυγα παρ' πύματην σάκεος πύκα ποιητοῖο.

Round the vaſt ſhield, with ſkill refin'd engrave,
The girding waters, of the briny wave.

A thought probably conceived, from the accepted doctrine, that the earth was a plane ſurrounded by the ocean. This branch of ſcience received little or no cultivation from the *Egyptians*. *Anaximander*, a *Greek* of *Miletus*, who was born whilſt *Pharoah Necho* was on the throne of *Egypt*, and died in the ſixty-fourth year of his age, endeavoured to perfect geography by the aſſiſtance of aſtronomy and geometry; and notwithſtanding, an ignorance of the globe's ſuperficies prevailed, with very little improvement, during the *Greek* and *Roman* empires: and indeed more light has been thrown

upon this ſubject, within the laſt century, than it received before, from the creation of the world.

Pharoah Necho having accompliſhed his expedition, and eſtabliſhed a reſpectable marine, marched a formidable army againſt the *Aſſyrians*. In his march to the *Euphrates*, being unexpectedly oppoſed by *Joſiah* king of *Judah*, whoſe dominions lay between *Egypt* and *Aſſyria*, an engagement enſued in the plains of *Megiddo*, in which *Joſiah* was mortally wounded, in his chariot by an arrow, and his army totally routed. (* On this prince, *Jeremiah* compoſed an elegy in verſe). From the field of battle, the *Egyptian* army perſued the firſt plan of operation, and advancing to the *Aſſyrian* frontiers, took

* Joſep. Antiq. lib. 10. cap. 5.

the

the city *Carchemiſh* ſituated at the confluence of the *Euphrates* and the *Araxes*, and having ravaged the country three months, without oppoſition, turned his forces againſt the *Jews*, and ſeizing *Jehoahaz*, the youngeſt ſon of *Joſiah*, at *Riblah*, whom the *Jews* had raiſed to the ſovereignty, he loaded him with chains, and marching to *Jeruſalem*, ſeated his elder brother *Jehoiakim* on the throne, impoſing on him an annual tribute of one hundred talents of ſilver, and one talent of gold *.

	l.	*s.*	*d.*
* According to Dr. *Cumberland*, the *Hebrew* talent of ſilver is equal to — —	353	11	10½ ſterling
An hundred talents in *Engliſh* money, amount to — — —	35,359	7	6
The talent of gold, according to the ſame perſon, is —— ——	5,075	15	7¾
The annual tribute was —	40,435	3	1¾

At this period the reputation, power, and grandeur of ancient *Egypt* were in their meridian; the arts neceſſary to the conveniency of ſociety, and the magnificence of individuals, were practiſed with elegance, and ſciences reduced to an accuracy, they did not tranſcend for a long time after. *Pharoah Necho* had a formidable army on foot, a fleet in the *Mediterranean*, and another in the *Red Sea*, and beſides the proper dominions of *Egypt*, governed *Syria*, held *Judea*, and the provinces on the *Euphrates* (part of the *Aſſyrian* empire) tributary, was courted by the *Grecian* ſtates, and aſpired to the ſovereignty of *Aſia*.

Aſſyria, long formidable to *Egypt*, had been on the decline for ſome years; and at this time, through the effeminacy and inattention of its ſovereign *Sardanapalus*, and the turbulent diſpoſition

ſition of ſome of the nobles, falling into anarchy and confuſion, became an eaſy conqueſt to *Nebuchadnezar* king of *Babylon*, a prince of boundleſs ambition and military genius; who conſidering the provinces which *Pharoah Necho* had diſmembered from the *Aſſyrian* empire, as now belonging to his dominions, marched at the head of an army to recover them out of the hands of the *Egyptians*. " [p] *Pharoah* being informed " of *Nebuchadnezar*'s deſign, advanced " with a numerous army to oppoſe him, " and ſoon coming to an action, near " the *Euphrates*, was routed with a " great ſlaughter of his troops, and with " the battle, loſt the provinces, *Syria* " and *Judea*; the enemy perſuing his " flying army to the walls of *Peluſium*."

[p] Joſep. Jud. Anti. lib. 10. cap. 6.

This

This unfortunate event, at once terminated *Pharoah*'s ambitious views, and threw a cloud over the glory his great atchievements and merits juſtly entitled him to: he ſurvived his loſſes four years, and probably enjoyed his throne in peace.

APRIES,

Called in the Old Teſtament,

PHAROAH HOPHRA.

Anno A. C.

600.

WE might have expected, that the moſt early object of this monarch's attention would have been, to reſent the diſgrace his father had received from *Nebuchadnezar*,

Nebuchadnezar, and endeavour to retrieve the honour of his country: undoubtedly his pride was mortified and paſſions inflamed; but prudence intervened, and reſtrained him from action. The united power of the kingdoms of *Babylon* and *Aſſyria* awed the world, and kept *Apries* from ſo dangerous an enterprize.

Jehoiakim, whom *Pharoah Necho* had ſeated on the throne of *Judah*, was carried away captive to *Babylon*, and *Zedekiah* being advanced to the throne by *Nebuchadnezar*, *Apries* entered into an alliance with him, and finding himſelf in no danger of an attack from the continent, "[q] ſent his fleet againſt

[q] Herodotus, lib. 2. Diodorus, lib. 1. Tremellius and Junius in Ezek. xxix. cap. Uſher ad ann. mundi 3415 and 3430, &c. Bunting ad A. M. 3360. Alſted. in chron. Egyp. reg.

"the

" the *Cypriots*, *Tyrians*, and *Sidonians*,
" took the city of *Sidon*, and ſome other
" cities in *Phenicia*, poſſeſſed himſelf
" of *Cyprus*, vanquiſhed the united fleets
" of *Phenicia* and *Cyprus*, and returned
" loaden with the ſpoils of the enemy.
" [r] This ſucceſs rendered him ſo in-
" ſolent and vain as to boaſt, that the
" power of a God, could not diſpoſſeſs
" him of his kingdom; to which *Eze-*
" *kiel* alludes, [s] when he calls him the
" great dragon, that lieth in the midſt
" of his rivers, which hath ſaid, My
" river is mine own, and I have made
" it for myſelf."

The alliance with the king of *Judah*, a prince tributary to *Nebuchadnezzar*, who could neither promote the intereſt of *Egypt*, or throw ſufficient

[r] Herodotus, lib. 2. [s] Ezek. xxix. 3.

weight

weight into the ſcale of power, to protect it againſt the armies of *Babylon*, could not be founded on any principle of human policy, and can be only conſidered as preparatory to thoſe afflictions, almighty providence determined to pour on his kingdom.

Zedekiah having withdrawn himſelf from the *Babyloniſh* yoke, a powerful army under *Nebuzar-adan*, *Nebuchadnezar*'s general, entered *Judah*, and inveſted *Jeruſalem*; in this diſtreſs, [t] *Zedekiah* ſent ambaſſadors to his ally *Apries*, to require his aſſiſtance; who marched with a numerous army to his relief; but ſeeing the *Chaldeans* advancing to attack him, retreated into his own country, and left *Zedekiah* expoſed to an enraged and too powerful

[t] Ezekiel xvii. 15.

enemy. This baſe deſertion was fatal to *Zedekiah*, and *Jeruſalem* fell into the hands of *Nebuzar-adan*, on the ninth of *June*, in the year before *Chriſt*, five hundred and eighty-ſeven, when the temple and palace were plundered and burnt to the ground. This infamous violation of faith, immediately incurred the divine diſpleaſure, who declared by his prophet, [u] "All the inhabitants of *Egypt* ſhall know that "I am the Lord, becauſe they have "been a ſtaff of reed to the houſe of "*Iſrael*. When they took hold of "thee by thy hand, thou didſt break, "and rent all their ſhoulder; and "when they leaned upon thee, thou "brakeſt, and madeſt all their loins "to be at a ſtand." Nothing was ever more exactly fulfilled than this denunciation of vengeance.

[u] Ezekiel xxix. 6, 7.

Nebuchadnezar, ſoon after the reduction of *Jeruſalem*, led his forces, by divine influence, againſt the haughty city of *Tyre*, * "whoſe merchants "were princes, and her traffickers the "honourable of the earth." The ſiege of this city was carried on [x] thirteen years, with inexpreſſible labour and fatigue, and occaſioned one of the moſt memorable declarations, and open diſplays of almighty power exerciſed in the conduct of human affairs, recorded in the ſacred books. [y] Son of man," (ſays, the Almighty to his prophet *Ezekiel*) "*Nebuchadnezar* king of *Babylon*, cauſed "his army to ſerve a great ſervice a-"gainſt *Tyrus*: every head was made

* Iſaiah xxiii. 8.

[x] Diocles Per. Hiſt. lib. 2. Philoſtratus Phœn. et Ind. Hiſt. Joſeph. Jud. Antiq. lib. 10. cap. 10.

[y] Ezekiel xxix. 18, 19, 20.

"bald,

" bald *, and every ſhoulder was peel-
" ed: yet had he no wages, nor his
" army for *Tyrus*, for the ſervice that
" he had ſerved againſt it: therefore,
" thus ſaith the Lord God; Behold, I
" will give the land of *Egypt* unto
" *Nebuchadnezar* king of *Babylon*; and
" he ſhall take her multitude, and
" take her ſpoil, and take her prey;
" and it ſhall be the wages for his
" army. I have given him the land
" of *Egypt* for his labour, wherewith
" he ſerved againſt it, becauſe they
" wrought for me, ſaith the Lord God."

* The baldneſs of the heads of the *Babylonians*, was owing to the preſſure of their helmets; and their peeled ſhoulders, to their carrying baſkets of earth, and large pieces of timber, to join *Tyre* and the continent. Baldneſs was a badge of ſlavery, and, with the peeled ſhoulders, ſhews that the conqueror's army ſuſtained even the moſt ſervile labours in this memorable ſiege.

And

And another prophet says[a], "He shall "array himself with the land of *E-* "*gypt*, as a shepherd putteth on his "garment, and he shall go forth from "thence in peace."

How do these sublime expressions shew the facility, with which opulence, power, and grandeur, are carried away: when the Almighty conducts the revolution, he transfers them as a garment to another person, whose agency is no farther necessary, than to receive and cloath himself with it.

During the the thirteen years, which *Nebuchadnezar* had been engaged in the siege of *Tyre*, the afflictions of *Egypt* gradually unfolded themselves in civil discord; and breaking out into a rebel-

[a] Jeremiah xliii. 12.

lion, headed by *Amaſis*, at the time he was on his return from *Tyre*, he entered *Egypt* with his victorious army, as is ſuppoſed by the invitation of *Amaſis*, laid waſte the whole kingdom, drove the unfortunate *Apries* from his throne, and paid (as was foretold) the wages of his army in *Egyptian* captives and plunder.

The conqueſt of *Egypt* by the *Ethiopians*, the civil wars, and many other devaſtations, which had at various times diſtreſſed this kingdom, were apparently inſignificant, to the miſery it ſuſtained from *Nebuchadnezar*'s invaſion. Former troubles ſtagnated their liberal advances to civilization, impoveriſhed particular diſtricts, ſpilt much blood, and trampled on the regal power; however, they were not fatal to the being of the kingdom; its natural reſources, ſoon

rectified

rectified temporary injuries, and revived its former ſplendor and greatneſs. But *Nebuchadnezar* ſapped the ſources of their ſtrength: after ſpreading deſolation from *Migdol*, a frontier town, on the north, to *Syene*, the ſouthern extremity of *Egypt*, on the confines of *Ethiopia*, he collected all the riches he could, drove crowds of captives before his army to *Babylon*, and left behind him a body of troops under *Amaſis*, to eſtabliſh his power in *Egypt*, who effectually executed his inſtructions, and either brought over to his intereſt, or cut off, the ſhattered remains of the *Egyptian* army. The only troops left to oppoſe him, were thirty thouſand *Greeks*; who, remembering with gratitude the kindneſſes they had received from *Apries* and his anceſtors, attached themſelves to his fortunes, nor could be prevailed upon to deſert him in his

diſtreſs. With this handful of men, the king venturing to engage the rebels in the plains of *Memphis*, was vanquiſhed, and taken priſoner on the field of battle, from whence he was conveyed to his own palace in *Sais*, and ſtrangled by the order of *Amaſis*, according to the divine determination predicted by the prophet *Jeremiah*; [b] "Thus ſaith, "the Lord, behold I will give *Pharoah* "*Hophra*, the king of *Egypt*, into "the hand of his enemies, and into "the hand of them that ſeek his "life."

What a ſtriking picture does this prince give us, of the inſtability of human greatneſs? Within the ſpace of one year, the moſt flouriſhing kingdom in the world, containing [c] twenty

[b] Jeremiah xliv. 30. [c] Herodotus, lib. 2.

thouſand

thouſand cities, was laid waſte; the king, whom ſucceſs and opulence vainly flattered, that he was above the power of misfortune, was driven from his throne, forſaken by his ſubjects, and murdered by the man he had raiſed to honour and diſtinction. He reigned thirty years, and was the laſt deſcendant of the great *Pſammitichus*.

It does not appear that *Apries* made any improvement in the laws, government, arts, ſciences, or manners of his people: his war with the *Cypriots*, *Tyrians*, and *Sidonians*, engaged the former part of his reign; and the civil diſturbances of his kingdom afterwards, were fatal to the growth and production of thoſe excellencies, which adorn men and nations, and flouriſh only in the calm repoſe of peace, when the mind is undiſturbed, and the genius uninfluenced

fluenced by paſſion, conveys juſt and beautiful ideas, inculcates civility, and the milder arts of pleaſing, feels the impulſe of humanity, and impreſſes on ſociety more general benevolence, politeneſs, and unanimity.

The leſs mankind are civilized, the leſs reluctance they have to the effuſion of human blood: about this time, a diſpoſition to war almoſt univerſally prevailed, which they entered upon with ſavage ferocity, without plan, or order. The height of their ſkill in conducting a ſiege, was to cut a trench round the city, and raiſe mounts equal to the fortification, from which they threw miſſile weapons againſt the enemy, whilſt pioneers undermined the wall. The generality of ſieges were little more than blockades, to reduce the enemy by famine, as thoſe of *Jeruſalem* and

Azotus.

Azotus. In their wars they had no idea of ſecuring advantageous poſts, of uſing ſtratagem to draw the enemy into an incommodious ſituation, of laying ambuſcades, ſurprizing convoys, lining defiles, annoying the enemy in their march, fatiguing their army, by keeping it in continual alarm, harraſſing their rear in a retreat, or reducing it when diſtreſſed for proviſion, by acting on the defenſive, and protracting the campaign; nor did they endeavour to make a river, wood, or moraſs, protect or ſupport their troops in battle, or attempted to render an inferior army, equal to a more numerous, by engaging on a ſpot, where great numbers could not be brought on to action. Manœuvres, evolutions, and the various arts now practiſed in war, were then unknown; [d] they led on their cavalry,

[d] Herodotus, lib. 2.

infantry, and chariots, in one promiſcuous body to battle; numbers decided the fate of kingdoms, deſolation ſpread wherever the victor came, and ſlavery awaited the captive: thus *Egypt*, full of wealth and riches, bleſt with natural elegances highly diſplayed by art, and adorned and beautified with ſtupendous works of genius, fell into the hands of *Nebuchadnezar*, and was overflowed with blood, and the deſtractions of war.

The death of *Apries* left the ſtate in an anarchy, and laid *Amaſis* under ſome difficulty, how to fill the throne; he did not want power to ſupport his choice, but even tyrants wiſh to flatter themſelves with ſome appearance of virtue and propriety, though the eſſence of it never dictated to them a ſingle action: in this dilemma, there paſſed an interregnum

regnum of one year, when *Amaſis* feeling the diſtreſſes the people ſuffered for want of civil diſcipline, and the impoſſibility of giving peace and ſatisfaction to his country, without reſtoring the ancient form of government, aſcended the throne, with the [e] approbation of *Nebuchadnezar*.

[e] Uſher on the year 3432.

A. C.

Anno. 570.

INTERREGNUM.

AMA-

A M A S I S,

Anno. A. C.

569.

THE *Egyptians* had ſcarcely began to taſte the placid enjoyments of ſocial quiet, before a reſtleſſneſs of diſpoſition and tendency to commotion diſcovered itſelf, in an irreverence for the king, excited by a reflection on the meanneſs of his extraction; the ſpirit of inattention to ſuperiors, and depredation, contracted in the civil diſturbances, had only ſubſided; the licentiouſneſs of that unhappy period, gave ſo general a taſte for indolence, luxury, and diſorder, that it was readily diſpoſed, on the firſt opportunity, to renew

new the late troubles. *Amaſis* ſaw the growing evil, and by addreſs, deſtroyed the ſeeds of diſaffection. He commanded a large golden ciſtern, in which, they who came to viſit him uſually waſhed their feet, to be caſt into the form of a god, and ſet up in public; to which, numbers continually reſorting to pay adoration, he ſummoned the people to attend him, and acquainted them, that the god they worſhipped, had been a veſſel applied to the vileſt uſe, though now held in the higheſt veneration: that he likewiſe, originally too mean to merit their particular regard, now raiſed to the ſovereignty, and not acting in a manner unbecoming that high rank, was intitled to, and expected the attention due to their king. This ſeaſonable, and ſpirited diſcourſe, had all the effect he deſired, ſuppreſſed their

murmurings, and raiſed his own reputation.

For him to introduce order into every branch of the civil government, which had been violated and diſregarded by him, and teach ſubordination and obedience to laws, who had trampled on all obligations and diſtinctions in climbing to greatneſs, was no leſs extraordinary than arduous, and would indeed have been inſurmountable to a moderate capacity; but *Amaſis* found no difficulty, his inſtitutions were ſo wiſely calculated to promote the public good, that they were always received with pleaſure, and his perſonal attention to the tranſaction of buſineſs, not admitting of any neglect or deception, juſtice was adminiſtered with exactneſs, and the ſeveral departments of government conducted with admirable regularity.

" One

" [f] One law of his enacting has been " recorded with particular applauſe, by " which every individual was obliged " to give an annual account to the " governour of his province of his " name, profeſſion, and means of ſub- " ſiſtence; and whoever could not give " a ſatisfactory account of himſelf, and " ſhew that he ſupported himſelf by " honeſt means, was deemed guilty of " a capital offence, and puniſhed with " death." This law, according to the above hiſtorian, was introduced by *Solon* into the *Athenian* code; others attribute it to *Draco*, who was prior to *Solon*: this is certain, it was borrowed from the *Egyptians*, obſerved by the *Athenians*, and after them, by many other ſtates and kingdoms [g].

[f] Herodotus, lib. 2. [g] Marſham, 594, 595.

From

From this ſpecimen, we can form a general idea of his legiſlative abilities, and perceive that the high character, which many have given him, was not devoid of foundation. Authors who ſpeak thus honourably of *Amaſis*, conſider him in the immediate exerciſe of the kingly office, abſtracted from an idea of the baſe means, by which he forced himſelf into power: and in that point of view, it may be lamented, that there are no more of his laws and inſtitutions extant, from which we ſhould have more fully ſeen the tendency of the *Egyptian* diſpoſition, and the efforts of a ſtrong natural genius, to ſtem the degeneracy and prevailing vices of the age.

Few of the *Egyptian* kings had ſufficient ability and goodneſs, to attend to the real benefit of the communi-

ty;

ty; they generally conſidered their ſubjects as born to obey their nod, and execute their commands: from principles ſo deeply centered in ſelf, the people could not have been objects of attention; any conſideration for their welfare muſt have been thought, a condeſcenſion unbecoming the greatneſs of the monarch: happy for the nation, there aroſe ſometimes princes above theſe narrow and irrational ſentiments; kings, who, to the honour of human nature, held the good of mankind, and of their own ſubjects in particular, in the moſt ſacred eſtimation: yet however different in character, they almoſt all agreed in the laborious and oppreſſive maxim of erecting vaſt buildings, to perpetuate their memory and diſplay the regal grandeur and magnificence.

Amaſis

Amaſis built a portico at the entrance of the temple of *Minerva* at *Sais*, the largeſt in *Egypt*, adorned with Coloſſean ſtatues and figures of Androſphinges; part of the ſtones with which it was built, was brought from the quarries of *Memphis*; thoſe of the largeſt dimenſions were conveyed down the *Nile* on rafts, from *Elephantis*. [h] Adjoining to the portico, he placed an houſe, made of one ſtone, thirty-one feet and an half in front, twenty-one in depth, and twelve in height, which employed two thouſand ſailors three years, in tranſporting it from *Elephantis*.

He laid on a baſis, at the entrance of *Vulcan*'s temple at *Memphis*, a Coloſſean ſtatue, ſeventy-five feet in length, with its face upwards, and erected on

[h] Herodotus, lib. 2.

the ſame baſe, two ſtatues, each twenty feet high, one on either ſide of the ſupine *Coloſſus*. In the ſame city, he likewiſe built a ſpacious temple, and dedicated it to *Iſis*, and preſented many noble donations to religious uſes.

The fidelity which the *Greeks* had ſhewn to the late king, was greatly honoured by *Amaſis*, and induced him to cultivate their friendſhip, and endeavour to attach them to himſelf: the more effectually to unite them to his intereſt, he married a *Cyrenian* lady, and gave them leave to build temples, erect altars, follow their mode of worſhip without interruption; and as a particular mark of regard, [1] preſented their city with his portrait. This connection and toleration cauſed abundance of

[1] Pliny.

Greeks to ſettle in *Egypt*, who forming a factory, facilitated trade, enlarged the exports of corn, hardware, &c. and bringing plenty and affluence to the artiſts, animated the genius to excel and invent. Theſe advantages, ſo highly beneficial to his kingdom, led *Amaſis* into every prudential meaſure, to ſecure them to his dominions, and hinder any foreign power from diverting the courſe of trade: with this view he granted peculiar indulgences to the *Grecians*, who were ſettled in *Egypt*, incorporated them with his own people by intermarriages, and entered into alliances with ſeveral *Grecian* ſtates.

So deficient is human foreſight, and uncertain the event of things, that engagements eſtabliſhed on the wiſeſt principles, are often big with ruin and deſtruction.

ſtruction. [k] The alliance, *Amaſis* entered into with *Cræſus* king of *Lydia*, an opulent and powerful prince, was founded on a plan, evidently productive of utility and advantage to his kingdom, had not *Cræſus* involved himſelf, and his ally (who was obliged by ſtipulation to ſupply *Cræſus* with a body of troops, whenever he ſhould require them) in a war with *Cyrus* king of *Perſia*; who commanded his army in perſon, bore down all before him, and added *Lydia* to the *Perſian* empire. This fatal cataſtrophe did not immediately extend its effects to the *Egyptian* dominions; *Cyrus*'s deſigns againſt the *Aſſyrian* empire, protracted the ſtorm, which deſolated *Egypt* two and twenty years after.

[k] Herodotus, lib. 1.

The occaſion of the rupture between *Cambyſes* and *Amaſis*, is related in a different manner by the *Perſians*. [1] They ſay that an oculiſt, who was baniſhed from *Egypt*, took refuge in the *Perſian* court, and meditating revenge for the diſgrace he had ſuffered, contrived to imbroil the two kingdoms, by prevailing on *Cambyſes* to require the daughter of *Amaſis* in marriage: the propoſal involved *Amaſis* in the greateſt dilemma; he was at a loſs how to act in an affair of ſo delicate a nature, knowing that a war with the *Perſians*, would be inevitable on his refuſal; nor brooking the indignity of degrading his daughter to the infamy of being that monarch's concubine, which he knew was intended: to avoid this danger and diſgrace, he ſelected from

[1] Herodotus, lib. 2.

the

the beauties of his court *Nitetis* the only daughter of the late king, a princeſs of remarkable beauty and elegance of perſon, and ſent her as his daughter, with great magnificence, into *Perſia*. *Nitetis* not unmindful of the injuries her family had received from *Amaſis*, took an opportunity ſoon after ſhe arrived at the *Perſian* court, when *Cambyſes* viſited her in a familiar manner, and called her the daughter of *Amaſis*, thus to addreſs him: "[m] O king, thou "haſt been deceived by *Amaſis*, who "ſent me hither, with all thoſe orna- "ments inſtead of his daughter; I am "the daughter of *Apries* his maſter, "whom he murdered, after he had re- "volted with the reſt of the *Egyp- "tians*." This intelligence fired *Cambyſes* with reſentment, and determined

[m] Herodotus, lib. 2.

him to attack the *Egyptians*. Another motive concurred to induce and facilitate *Cambyſſes*'s deſigns againſt *Egypt*, which was the arrival of *Phanes* a *Grecian* of *Halicarnaſſus*, late commander of the *Grecian* troops in *Egypt*, a man prudent in council, valiant in action, and beloved by the ſoldiers; who being diſguſted with *Amaſis* fled into *Perſia*, and joining *Cambyſes*, greatly contributed to the progreſs of his arms. Amidſt theſe growing dangers, *Amaſis* either ignorant of the ſtorm gathering in *Perſia*, or vainly confiding in his own ſtrength, wantonly renounced the *Samian* alliance, and thereby cauſed *Polycrates* to join the *Perſian* fleet with forty triremes.

Things were in this ſituation, when death removed *Amaſis* beyond the reach of misfortune, and left *Pſammenitus* to

ſtruggle

ſtruggle with the tempeſt his father had ſtirred up. *Amaſis* reigned four and forty years, and was "[n] buried in "the court of the temple of *Minerva* "at *Sais*, within a magnificent ſtruc- "ture adorned with columns of ſtone, "of extraordinary dimenſions, reſem- "bling palm trees, and abundant other "ornaments: in the centre of this build- "ing was his tomb." He was ranked amongſt their legiſlators.

He is ſaid, particularly by *Plato*, to have been born of mean extraction in the city of *Sais*; a circumſtance by no means an hinderance to greatneſs in old *Egypt*; there were no hereditary honours beneath the throne; excellence only was noble; where that was found, rank was conſequent. This ſyſtem

[n] Herodotus, lib. 2.

opened the way for *Amaſis* to exert his powers; he was endued with a natural grandeur of mind, extenſive abilities, and ſuſceptiblity of the moſt amiable virtues; but he did not diſcover a liberal or generous idea, any ſenſibility of virtue, until a poſſeſſion of the throne had rendered the blackeſt vices no longer neceſſary to the moſt infamous deſigns: he eſtabliſhed wiſe laws, and opened to the kingdom a channel of wealth and affluence; having firſt trampled on government, deſtroyed all order, deſolated the moſt flouriſhing kingdom in the world, and, unreſtrained by gratitude, friendſhip, or ſocial obligations, imbrued his hands in the blood of his royal maſter, and climbed the throne, over the mangled bodies of his countrymen, who nobly died in their ſovereign's cauſe.

PSAM-

PSAMMENITUS,

Anno. A. C.

525.

THIS prince, whoſe juſt ſenſibility and magnanimity in affliction, ſhewed an exalted and generous ſoul, would probably have been a moſt excellent king, had providence pleaſed to have permitted him to exert his abilities. He had been veſted with the regal dignity no more than ſix months, when the impending ſtorm burſt upon his dominions. *Pſammenitus* was appriſed of the approach of the *Perſian* army, aſſembled his troops before the walls of *Peluſium* to oppoſe the invader, but was compelled to retreat, and relinquiſh not only that city, but all the *Delta*, without

without bloodſhed, by a ſtratagem dictated by *Phanes*, who knowing the *Egyptian* ſuperſtition, and the ſacred regard they had for particular animals °, drove in the front of the *Perſian* army a number of cats, and other animals, held inviolable by the *Egyptians*, which not permitting them to throw their miſſile weapons againſt the *Perſians*, (leſt whilſt they annoyed the enemy, they ſhould wound ſome of the animals, and be guilty of ſacrilege) they were obliged to retreat; but ſoon finding that *Cambyſes* meditated no leſs than the conqueſt of all *Egypt*, and ſeeing their country plundered, and their families maſſacred, deſpair ſuperſeded their ſuperſtition, and they engaged the *Perſian* army in the plains of *Memphis*; the event was unfortunate to the *Egyp-*

° Ovzelius ad Minu. Fælicem.

tians,

tians, and *Pſammenitus* fell into the hands of the conqueror.

An event no leſs fatal to *Cambyſes*'s reputation, than to *Pſammenitus*'s perſon and family. A well regulated mind will look down with pity upon ſuch as are elevated by ſucceſs, and feel a ſhame for the imbecillity of human nature, which can forget its own weakneſs, and become giddy from the ſuſpenſion of its own ſorrow and trouble. The ruſticity of the age claims our apology in many inſtances; the unenlightened ſtate of their reaſon, was denoted by the aſperity of their manners; humanity ſuffered, but ſeldom experienced the rage which *Cambyſes* exerciſed againſt *Pſammenitus*; not contented with depriving him of his throne and liberty, he loaded his wretchedneſs with contempt, and tortured his tendereſt affections.

tions. To ſhew him the greater indignity, he lodged him in the ſuburbs of *Memphis*, and cauſed his daughter, in the habit of a ſlave, with the ladies of the firſt diſtinction, to draw water daily from a well, to which they muſt paſs before his lodgings; [p] "and dragged his "ſon, and two thouſand young *Egyp-* "*tians*, before his eyes to execution, "with ropes about their necks, and "bridles in their mouths."

Theſe ſcenes *Pſammenitus* ſupported with ſurprizing fortitude; not even a ſigh, or the leaſt emotion, diſcovering his diſtreſs; until, obſerving an old friend at a diſtance, reduced to want, and begging his bread, his conſtancy forſook him, tears ſtreamed down his cheeks, he beat his head, and groans burſted forth from his boſom. This extraordinary conduct being told to *Cam-*

[p] Herodotus, lib. 3.

byſes,

byſes, by thoſe, whom he had placed about *Pſammenitus* to obſerve his actions; he ſent this meſſage to him: [q] "*Pſammenitus*, thy maſter *Cambyſes* "deſires to know why, after thou haſt "ſeen thy daughter ſo ignominiouſly "treated, and thy ſon led to execu- "tion without exclamation, or ſhedding "a tear, thou ſhouldeſt be ſo particularly "concerned for a poor old man, no "way related to thee, as he is inform- "ed." To which *Pſammenitus* replied, "[r] Son of *Cyrus*, the calamities of my "family are too great to leave me the "power of weeping. But the misfor- "tunes of a companion, reduced in "his old age to extreme neceſſity, may "be juſtly lamented with tears."

Cambyſes was affected by this anſwer, and ſent to ſtop the execution of the

[q] Herodotus, lib. 3. [r] Ibid.

young

young prince, but the order came too late, he had already ſuffered: nor did the father long ſurvive him: being found intriguing with the *Egyptians* to recover his liberty, *Cambyſes* put him to death, in the year before *Chriſt* five hundred and twenty-four.

Thus fell ancient *Egypt*, never to recover its accuſtomed magnificence and ſplendor, under the dominion of an unpoliſhed tyrant, who, having no idea of ſcience, or the liberal arts, hated excellencies he could not equal; and to the irreparable loſs of ſucceeding ages, exerciſed his rage againſt thoſe noble monuments of ſkill and ingenuity, which have done the higheſt honour to human genius, and raiſed the reputation of *Egypt* above all the contemporary kingdoms.

A Re-

A

Recapitulatory Diſſertation.

WHEN we conſider the daily improvement of *European* nations, in knowledge and invention, how urbanity, politics, and the liberal arts, conjointly advance; we cannot but deſire to know the cauſe, that the arts received for a long time, leſs refinement in *Egypt*, than their manners, laws, and government. We find important diſcoveries made in very early ages, with a rapidity that fills us with pleaſure and admiration, in which we can ſcarcely indulge ourſelves, before we are ſurprized by a ſtagnation of genius equally extraordinary.

The early eſtabliſhment of the *Egyptian* empire, which afforded the faireſt opportunity of cultivating the arts and ſciences, ſeems not to have enabled them to tranſcend a particular point, and bring their inventions to exactneſs. Their minds were not expanded, to receive ideas beyond a certain number, which were accumulated with readineſs, and entertained, without ſtimulating their genius to exceed its narrow limits. This diſregard, and inſenſibility of elegance, muſt have been derived from reſtraint, and a want of incitements to excel. They had many laws and inſtitutions, deſervedly admired for their wiſdom, at the ſame time, that others eſtabliſhed inconveniencies highly prejudicial to the community. Their excluſion of ſtrangers from their country, diſlike to novelty, and making profeſſions hereditary, were inſurmountable obſtacles

to perfection in their diſcoveries. An hint from thoſe who have received different ideas of things, frequently opens the mind, throws an inconceivable light upon it, and produces a new chain of thinking: whilſt the pride of being ſatisfied with preſent attainments, and holding all innovation in contempt, debars every effort of genius, and deſtroys a poſſibility of accompliſhment.

They undoubtedly intended, by making profeſſions hereditary, to advance the arts, ſuppoſing that men being confined to a profeſſion, or buſineſs, without a poſſibility of being promoted, or removed from it, would, having no ambition to gratify, or object to divert their attention from their particular occupation, execute it with more ſkill, and be reſtrained from diſturbing the ſtate. How foreign is this opinion to

the principles of human nature? Does the happineſs of mankind depend on the diſuſe of the mental faculties? Or is ignorance, the baſis of peace and civil agreement? Are the paſſions moſt reſtrained, where reaſon and intelligence leaſt preſide? Or can there be any public benefit in a ſyſtem devoid of every ſeed of that laudable, generous, and noble ambition, the vital part of government, and ſoul of virtue and excellence? Human faculties delight in progreſſion, and will attempt to excel, if by that excellence they can attain reputation, a more elevated rank, or affluence; but when theſe cannot be acquired, a diſregard for accompliſhments, which produce no perſonal utility, muſt be entertained.

Mechanics ſuffered particularly, from this miſtaken policy; [a] artiſans were

[b] Herodotus, lib. 2.

conſidered

conſidered as the loweſt claſs of the people, and contemned by the other orders, however they diſtinguiſhed themſelves in their art. What incitement then had they to induſtry, farther than they were compelled by neceſſity? or what inducement had they to aſpire to fame, when the utmoſt exertion of their abilities could not obliterate the indignity they were expoſed to, or raiſe them above contempt? In ſo degraded and confined a ſituation, without a motive to accelerate the genius, it is not ſo much a matter of ſurprize, that they continued the ſame dull round of mechanical labours, as that they were not totally ſuppreſſed, from which nothing preſerved them, but their being the only means of the mechanic's ſubſiſtence.

To this injudicious regulation, is likewiſe attributed, in a great meaſure, the ſlow advancement of aſtronomy, and other ſciences: for not being ſupplied with proper inſtruments, they could not take exact obſervations, or uſe the advantages, which might have been reaped from their nearneſs to the equator. [b] "They ſtudied (as I have "ſhewn) the motions of the heavenly "bodies, and [c] diſcovered that the "moon's immerging into the earth's "ſhadow, was the occaſion of lunar "eclipſes; [d] in the calculation of which "phenomena, and even ſolar eclipſes, "the *Theban* aſtronomers were tolerably "ſkilful, who conjectured that comets "were ſtars, which reverted after a

[b] Diodorus, lib. 1.

[c] Diogenes Laert. præm. ſegm. 11.

[d] Diodorus, lib. 1.

certain

" certain period, conſtructed aſtronomi-
" cal tables, and pretty juſtly aſcertain-
" ed the ſtationary, retrograde, and di-
" rect motion of the planets."

From theſe out-lines of their aſtronomy, we ſee it was in its infancy, yet by no means in a ſtate of non-exiſtence, as ſome modern writers wiſh to inculcate, by attempting to prove, that the *Egyptians* were ignorant of geometry, without which, they could make no advances in aſtronomy. Geometry is undoubtedly neceſſary to inveſtigate the ſcience; and there would be room for the above concluſion, was the aſſertion founded in truth.

[e] All ſcientific knowledge was confined to the prieſts, and for that rea-

[e] Clem. Alex. lib. 1. Jamblicus de Vita Pyth.

ſon

ſon *Pythagoras* was ſo deſirous to be admitted to their friendſhip, and receive inſtruction from them, that he ſubmitted to be circumciſed, without which he could not have enjoyed that privilege: "[f] As had *Thales* before him, "who was inſtructed in geometry by "the *Egyptian* prieſts." Is it not therefore very probable, that the inventions in that ſcience attributed to *Thales* and *Pythagoras*, were borrowed from the *Egyptians?* Eſpecially as the inventions, which the *Greeks* have arrogated to their countrymen, are the firſt principles, and moſt ſimple propoſitions in geometry. *Thales*, they ſay, firſt diſcovered that a triangle, which has the diameter of a circle for its baſe, and whoſe ſides meet in the circumference, muſt of neceſſity be rectangular. And that *Pytha-*

[f] Diog. Laertius.

goras

goras firſt obſerved, that the ſquare of the hypotheneuſe, was equal to the ſquares of both the other ſides. If they were the inventers of the firſt principles, what did they learn from the *Egyptian* prieſts, who were confeſſedly their inſtructers in geometry? And beſides, many hundred years before *Thales*, the prior of theſe philoſophers, the kingdom of *Egypt* was abundantly adorned with ſtupendous and magnificent buildings, temples, mauſolea, obeliſks, and pyramids; the lands were levelled, and canals cut in various parts of the country; all of which muſt have been executed on approved geometrical principles.

The *Egyptians* entered too late into navigation to make any capital figure in marine affairs, and were too averſe from fatigue, to arrive at any eminence

in the art of war. Their medicinal knowledge, (though phyſic had been a profeſſion from the days of *Joſeph*, and ſome have conjectured that they ſaw the traces of chymiſtry at this time) was undoubtedly in a very low and vague ſituation: there is no account extant of the *Egyptian* medicines; it is probable they did not differ materially from thoſe of the *Jews*, with whom they kept up a regular commercial intercourſe, who preſcribed the juice of herbs for internal complaints, and fomented obſtructions with particular ſimples ſteeped in warm water: the phyſicians probably fomented [g] king *Aſa*'s feet in the "gout, when he was blamed for ſeek-"ing aid from his phyſicians, rather "than from God." They applied oil, and the fat of animals, indiſcriminately

[g] 1 Kings, xv. 23.

to

to contuſions, healed wounds with balm brought from *Arabia*, made their cataplaſms for fractures of balm and gums, and healed boils, ulcers, and abſceſſes with [h] plaiſters of figs. Theſe methods of treating complaints ſufficiently demonſtrate, that medicine had not yet received the aid of diſtillation, or any chymical preparation.

The barbarity of their muſic, want of taſte in painting, unacquaintance with the powers of eloquence and poetry, ſhew that a livelineſs of imagination was no part of the *Egyptian* character. Their genius evidently inclined to abſtruſe ſpeculation and cloſe reaſoning, demonſtrated by their proficiency in the mathematics, and thoſe wiſe laws, which have borne the higheſt reputation in for-

[h] Iſaiah xxxviii. 21.

mer ages, and will ever receive the admiration of thoſe who delight in ſeeing reaſon and genius exerted, and comprehend the importance of thoſe regulations and diſcoveries, which do honour to human nature, and adorn the more elegant and enlightened world.

FINIS.

ERRATUM.

Page 30. line laſt, *for* ſtraits *read* iſthmus of *Suez*.